The
COMMONWEAL

VOLUME XXXV *April* 10, 1942 NUMBER 25

THE WEEK 603
ON CATHOLIC EDUCATION *Roy J. Deferrari* 606
SOEREN KIERKEGAARD *H. A. Reinhold* 608
DOCTOR WARSAW *John J. O'Connor* 611
DERNIERE CLASSE, U. S. '42 *Edward Skillin, Jr.* 614
VIEWS AND REVIEWS *Michael Williams* 617
COMMUNICATIONS 618
THE STAGE *David Burnham* 620
THE SCREEN *Philip T. Hartung* 621
BOOKS OF THE WEEK 623
I, Too, Have Lived in Arcadia—Thy People, My People—Father John Sullivan, S.J.—Stuffed Saddlebags—Frenchman's Creek—When Egypt Ruled the East—Amerigo—Briefer
THE INNER FORUM 630

THE COMMONWEAL *is indexed in the Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York
Annual Subscription: U. S. and Canada, $5.00; Foreign, $6.00

Editors: PHILIP BURNHAM, EDWARD SKILLIN, JR.

HARRY LORIN BINSSE, *Managing Editor;* MICHAEL WILLIAMS, *Special Editor;* C. G. PAULDING, *Literary Editor;* JOHN BRUBAKER, *Advertising Manager.*

Native Born

A NATION has its existence in the consent of citizens, a consent which is obtained either through the long and habitual identification of their lives, their story and their parents' story, their hopes, with the community, or through the deliberate, conscious and formal acceptance of the principles which characterize it by those whom it admits to citizenship. The American nation has a peculiar and essential distinction in that it was formed by deliberate choice and that, in consequence of this act of the will and intellect, an immigrant can come to belong to it by his deliberate choice and, when admitted to citizenship, can participate fully in its life from the start and during the time which must pass before his allegiance becomes habitual, instinctive and unquestionable.

In the confidence we have that a free association of men from many lands can form and maintain a united nation is founded the best American tradition. In the unalterable respect we have for the word *citizen* and in our refusal to distinguish between naturalized and born citizens is founded our claim to constitute a society based on free choice and not on accident. It is true, for historical reasons and regrettably, that this American tradition has never been able to rise entirely above certain limitations which originate in racial prejudice: it is also true that periodically in times of economic difficulty or of war, this tradition is put to the test and the confidence on which it is based is challenged. A nation in time of stress tends to evaluate its national unity through a double process of rejection and assimilation.

This double process is at work in America now. American born citizens of Japanese origin are segregated, recently naturalized citizens of German and Italian origin are scrutinized with a view to denaturalizing those of them who may have obtained citizenship under false pretenses, the nation is isolated from enemy aliens—here is the process of rejection. Other American born citizens differentiated not only in appearance but also by their former state of servitude and a present subjection to social and economic handicaps are being offered—against great opposition and slowly—some amelioration in treatment. Here is the process of assimilation. This twofold reaction of a nation in peril essentially is legitimate and natural: so natural that it may be observed in the customs of the ant hill and in those of the primitive tribes; so legitimate in the persistence of its presence throughout history that it can be traced in the institutions of Athens (ostracism) and in a central attribute of the Roman Empire (power of assimilation). The nation, seeking the widest possible consent and assistance, is led to abolish injustice which may divide its citizens; the nation, seeking to protect itself from attack from within, is led to action which must be carefully controlled and carefully designated as exceptional.

We recognize that we must know who is one of us and who is not. We ask only that public opinion and public authority measure their action consciously and clearly to the tradition of the American nation: we ask only that those virtues of compassion and respect for the human person which were made perceptible to humanity two thousand years ago should temper the process of rejection, accelerate and intensify the process of assimilation which is that of justice.

Standard Oil Unpatriotic?

TO ANYONE who has fulfilled his civic duty on a petit jury for the usual calendar of automobile accident cases, the flat contradictions in the opposing testimony in the Standard Oil Senate hearings in Washington have about them something distastefully familiar. When opponents in our courts persist in maintaining as facts narratives that are diametrically contradictory, there is little the ordinary citizen can do but conjecture which of the witnesses are the more credible. And the sad thing is that court testimony by witnesses for plaintiff and defense is all given under oath. The problem of the American petit juror is seldom one of logic but rather, "whom can I believe?"

There are many ramifications to these hearings

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

before the Senate Committee in Washington. In the light of the needs of our growing armed forces the key question would seem to be whether Standard Oil of New Jersey has impaired the nation's war effectiveness by recently passing on to nazi Germany useful developments in the production or synthetic rubber or has in any way held back the development of a synthetic rubber industry in this country, or both.

According to the New York *Times,* Thurman Arnold, Assistant Attorney-General, alleged at the hearings, "at the same time Standard was refusing to make available samples of its butyl rubber to English and American concerns, it had already sent full information to I.G.F. [Interessen Gemeinschaft Farbenindustrie Aktiengesellschaft of Germany] in answer to an inquiry of an Italian company." In his prepared statement W. S. Farish, president of Standard Oil of N. J., flatly denies this. According to this statement—so lengthy it had to be delivered on successive days—: "In January, 1939, a year and a half before the Advisory Commission to the Council of National Defense became interested in the nation's rubber supply, Standard in its efforts to find a Government agency to deal with, sought out the Army and Navy Munitions Board and gave it full information governing Standard's synthetic rubber activities. . . . The information furnished the Government at that time included full data about Standard's own butyl rubber as well as information concerning its status of the I. G. buna development." Further experimental production of butyl begun by Standard in October, 1939, did not reach the point where a commercial unit was feasible until March, 1941. "From this time forward our progress was rapid. . . . At the time of Pearl Harbor we had under construction 7,300 tons of butyl rubber capacity." When war started in Europe Standard took over the patents for the more serviceable buna rubber in the United States and informed both War and Navy Departments. It also offered to cooperate in building up the synthetic rubber industry, offered licenses to rubber companies and "went right ahead with its own plans for commercial production of Buna-n, the specialty type of synthetic rubber."

Until the conflict between these versions of what happened is resolved, it is difficult for the average citizen to decide which is the correct one. As we go to press the most telling indication seems to be that only on March 25 did a consent decree filed at the Federal Court in Newark, N. J., release for free war use patents held by the Standard Oil on synthetic rubber, airplane gasoline and other essential products. So much for the testimony on this point. Perhaps the most interesting aspect of the whole question is the relation of international cartels and business patents to the interests of a nation at war. Standard Oil, if highly important, is not an isolated case. "Business as usual" dies hard.

"Social Justice"

SO FAR in this war there is no doubt that *Social Justice* has made itself the biggest issue revolving around the passionate issues of free press, censorship, and sedition and suppression. Now, in our society and under our constitutional system, personal approval or opposition to a publication cannot dictate one's judgment concerning that publication's right to exist. Two weeks ago THE COMMONWEAL examined this issue and expressed its appreciation of the care and prudence so far exhibited by the Department of Justice in dealing with the complex and dangerous problem of suspect or seditious publications. We trust that constitutional scrupulousness and prudence will continue to govern the actions of the Attorney General's office—without rendering it defenseless before clearly defined and justly proven crimes—even while we see *Social Justice,* for instance, surpassing itself in contemptible journalism.

The country should suffer no prosecution by plebiscite. The common law and patriotic duty of the citizen to call to the attention of legitimate authority secret threats and plots and actions against the common good gives no license for short-circuiting the processes of law. The will of the people, together with natural law, are basic to the formation of our national order, but that order itself expressly excludes the direct prosecution by public clamor or majority will of persons believed by large sections of the public to be threatening that public order. The United States has laws, and a constitutional Executive, and constitutional courts to deal with suspected or convicted malefactors. It has a Bill of Rights superior to current majorities. *Social Justice* is not a secret; it is instead a scandal, working for as great notoriety as it can get, and it is open to the examination of the Department of Justice just as much as it is to the *Nation* or to *PM* or to THE COMMONWEAL or any other. Furthermore, this magazine, at least, does not see its function as cop caller. We are not in the power business. The exercise of state authority is a serious and onerous and, when it comes to repression, disagreeable and morally dangerous function. A magazine may be glad it has not that duty too.

Especially in the case of *Social Justice,* the rôle of THE COMMONWEAL has to be different. Although it is not linked to any Church authority and does not "represent" the Church, or any of its subsidiary or attached organizations, *Social Justice* is associated in the public mind to a large and inescapable degree with the Catholic Church. So are we. Those who ostensibly own and control

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Social Justice are personally Catholics, enjoying liberty in secular matters, obligated to try their hardest to apply the religious and moral commandments of Christianity to their whole lives, and subject in their religious life to the authority of their bishop. So it is with us. *Social Justice* is said to find many of its readers among Catholics and to reflect to an important if not decisive extent the viewpoint of a real group of American Catholics. So we claim. THE COMMONWEAL, thus alike in these formal respects to *Social Justice* (and we wish our circulation were like theirs too), yet abhors and opposes *Social Justice* and wants to fight it in the manner best suited to THE COMMONWEAL, and so the most effective.

We have direct, institutional—as it were, personal—grievances against *Social Justice* reaching back many years, which, while they might irrelevantly threaten the propriety of our motives, still have objective validity as charges against *Social Justice* and Father Coughlin and the Christian Front. That pack has howled against THE COMMONWEAL as an organ of false Christians, traitors to the American way of life, a Trojan horse of communism, an instrument of "the Jews." We feared their program, their methods, their emotional and mental framework as working against peace and justice, domestic and international. That the impact of *Social Justice* was totalitarian, brutal and intolerant, THE COMMONWEAL knew and said from the beginning. That the *Social Justice* politicians are tough with a ruthless toughness that must astound people who are not yet accustomed to the "new orders" and "new statesmen" of the period, we have always recognized, although that recognition we admit grows stronger as time goes along. *Social Justice* just doesn't give a damn what conventional or traditional judgments Americans make of its words and deeds and passions. We fought *Social Justice* as it tried to cripple labor reforms, economic renovations, social betterments during the long period this country was trying to struggle out of the depths of the depression. We fought it while it put all its force behind the international maneuvers of the totalitarian régimes during the lowering time when the war was encompassing the globe. While THE COMMONWEAL was small potatoes for *Social Justice*, the Coughlinites and their magazine nevertheless devoted enough of their energies and vituperation and slander against us to be noticeable. Not without effect.

The anti-Semitism of *Social Justice* is of the universal, hysterical variety that corrupts the total point of view and cannot be abstrated from its politics, economics and sociology and cannot be set up in logical propositions which reason can, by disproving, eliminate. Its anti-Semitism is against logic, experience, science and, most important, so far as we understand it, the whole truth and spirit of Christianity.

What is the politics of *Social Justice?* Those "sixteen points," whatever one might think of them by themselves, clearly have no independent programatic seriousness. In our view the politics of *Social Justice* is of the new order; it is a drive for power, pure and unrestricted. In power, one has reason to fear, the Coughlinites would improvise practical steps, not to accord with any platform we recognize them as being committed to, but in accordance with the demands of their power. With Machiavellian artistry which should be taken more seriously, *Social Justice* selects the issues of its demagoguery to forward its influence among groups. Many of these side and incidental issues are true and stated with a rare courage, or rather contempt for the sanctions which most Americans fear. It may well be that upon these arbitrary and incidental demagogic triumphs much of *Social Justice's* continuance rests. But these negative, critical elements appear to have no influence upon the free wheeling power dominant of the *Social Justice* line. What relation this has to the nation's declared enmity is for the proper authorities to judge legally.

The point where *Social Justice* hits THE COMMONWEAL most solidly, however, follows from the circumstance outlined above: that both magazines claim to be produced on their own responsibility by Catholics. We cannot stand its frequent pious rhetoric, its references to and figures drawn from the Bible and the Christian tradition. We realize that taking scandal and drawing away from fellow Christians is only slightly less bad than giving scandal and driving away one's fellows—and there is even less dignity to it. A just contempt goes to Catholics who flurry around and at the top of their voices swear that they are not at all like these other people who are considered by the world to be Catholics. So we have no desire to go to those boasting, complaining papers (which, however orthodoxly they seem to ride the present currents of state power, have never shown any satisfying comprehension of Christianity, either as professed and lived by the worst heretics and apostates and sinners of history, or by a Saint Paul, Saint Francis or Saint Thérèse of Lisieux) and to beat our breasts before them and swear we are not like those dreadful people behind *Social Justice*.

It is our right to affirm a different interpretation and application to affairs of Faith and Hope and Charity than *Social Justice* portrays in its pages. We would publicize another politics and economics and social outlook than *Social Justice* does. It is our hope that everyone will leave off following the brutal line which that magazine draws. If *Social Justice* continues to descend down the road it follows now, our hope is that its readers will quickly turn and by free conviction abandon it to an unheard, unseen and most unlamented disappearance.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On Catholic Education

A few practical difficulties that have to be met.

By **Roy J. Deferrari**

WITH CATHOLIC EDUCATORS there is completed agreement at least on one point—the soundness of the philosophy behind the Catholic educational plan. Too often, however, complete confidence in our educational philosophy leads to a smug feeling of contentment over accomplishments in certain fields where it is not justified by the facts. Not that Catholic educators should not be proud of their work as a whole. The development of the parochial and private elementary and secondary schools is a grand achievement. The growth of the Catholic college, especially the Catholic college for women, during the last two generations, is one of the finest chapters in the entire history of American education, Catholic and non-Catholic.

But instead of discussing our accomplishments, it would seem more profitable, if less pleasant, to consider what Catholic educators in the United States have failed to do in the development of our educational plan. My purpose is to stimulate more activity in the divisions of Catholic education most in need of our attention today; what I have to say is not offered in a spirit of carping criticism. I shall do little more than enumerate what seem to be the most serious shortcomings without going into the substantial reasons back of them.

Weaknesses at certain levels

Our parochial school systems seem to be organized with a deliberate neglect of the "pre-school" child. Except in Catholic private schools, little or no provision is made for the child before the usual age required for admittance to the first grade. Yet the parents of the child most in need of attention before entering the first grade can seldom send their children to private schools. The "pre-school" can be invaluable for getting the child adjusted to school surroundings. It also helps determine whether he is ready for regular grade work and if not prescribes whatever remedial treatment is feasible. At the time when a child can most profit by school discipline and direction, he should be assigned to whatever class best suits his actual development.

Quite a way farther up the line is the institution known as the junior college, which takes senior high school graduates for two additional years. Catholics as a whole have failed to give it a due place in their educational program. To most of them the junior college represents nothing more than the first two years of a general college course, and another instance of the deplorable tendency in American education to over-organize. Consequently, under Catholic auspices the junior college is usually short-lived, since it is regarded merely as a first step in the establishment of a regular four-year college. The latest edition of "American Junior Colleges," by W. C. Eels, lists only thirty-seven Catholic junior colleges of any description as compared with about six hundred non-Catholic institutions of this type. But the junior college should play an important part in every diocesan school system. Under normal conditions when high school graduates have difficulty in securing employment it can prepare them for better opportunities and more advantageous positions. At the same time the junior college will stimulate many young people of exceptional talent, who would otherwise never reach that point, to continue into higher education and eventually become leaders in their communities and worthy representatives of Catholicism in American life.

In the field of the university itself Catholics have been strangely remiss here in the United States. I use the term university to mean center of research, both to discover new knowledge and to train prospective scholars in the methods of research; in other words, the university primarily as a graduate school. The lack of Catholic graduate schools can be explained, but it has cost Catholic education much more than we realize. Graduate schools and research centers should be workshops for our educational leaders and sources of scientific guidance. It is a sad state of affairs, indeed, when educators and administrators ruthlessly cut from annual budgets all appropriations in support of research projects on the grounds that they are luxuries. Yet even the best of our Catholic universities are guilty of this false economy to some extent. Catholic educators must face squarely the fact that only one of their universities is a member of the Association of American Universities and its standing in the Association could be greatly improved. Membership in this Association is by invitation only, and none of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

our Catholic universities at the moment appears strong enough on the research side to expect an invitation in the near future.

Training, keep and tenure

By a peculiar twist of fate, Catholic education in recent years has been dominated by the liberal arts idea. This is due to a recent revival within Catholic circles of the traditional classical basis for all education. Except in the fields of law and medicine, Catholic educators have had little interest in professional education. Prospective teachers for classes from elementary school to university have received what is essentially a training in the liberal arts. The development of educational psychology emphasizes the need of training designed to fit the teacher to carry on instruction in special subjects and on specific levels; yet Catholic educators have been reluctant to relinquish to any degree the amount of training in general culture already required. There has even been a tendency at times, I fear, to adapt the courses of the liberal arts curriculum by doing little else than changing the titles so as technically to meet the new requirements while maintaining the fundamental character of these courses. Possibly this tinkering has achieved some degree of success in the training of secondary school teachers, since the psychology of college and secondary school students is not widely dissimilar. But as training for elementary school teaching, this process is largely a failure. The disparity between the needs of an elementary school teacher and the aims of the college of liberal arts is too great. Whether the diocese or the religious community conducts them, we must have training centers specifically for elementary school teachers.

Another difficulty militating against a genuinely professional spirit is the place assigned to laymen in the Catholic educational system. Although the laymen's professional teaching status is gradually becoming better recognized in America, it is still far from being taken as a matter of course, as it always was before the present war in leading European countries. Too often still the American lay teacher has to compete with the member of a religious order in that his services are often required on a temporary basis, only for as long as is required to train a member of the order to take his or her place. The salary of a lay instructor is nearly always negotiated to keep it as close as possible to the cost of maintaining a religious in the same post. For all our talk, the layman's salary in Catholic schools is usually far less than a decent wage. It can hardly be surprising that most of our best trained and most intelligent laymen in the teaching profession are joining the staffs of non-sectarian institutions.

This is not a new problem. It has been argued a number of times and the conclusion has always been reached that laymen and lay women have a real place in Catholic education. What I wish to stress here is that Catholic educators are not contributing anything to the solution of the problem unless they set up a new basis for employment and tenure. After he has fulfilled the requirements, a layman must be guaranteed a living wage at the start, with regular promotions and increases in salary and good tenure and security. He must also be given the full academic responsibilities that his office entails. He must not be stripped of all initiative and power and reduced to the state of an automaton, moving only at another's bidding, simply because he is a layman and not a religious. With only an occasional exception, this is a widespread condition.

Books and teaching

It seems to me that Catholic educators have been extremely remiss in providing textbooks suitable for the program of teaching as we profess it should be. The explanations are familiar. Catholic teachers and administrators are overworked; they have neither the time or the energy to produce textbooks. A good teacher doesn't need a textbook—and so on. As a matter of fact, good educators are never too busy to accomplish what is essential to success in teaching. Of course there must be good teachers in any program. Yet few teachers in elementary and secondary schools can bring out the full import of their various subjects and courses unaided; there are few who would not profit from carefully organized textbooks explicitly designed for the classroom by competent specialists.

There are, of course, a number of textbooks which boast the word "Catholic" in their titles. Most of them are very poor from the pedagogical point of view. Certain successful textbooks originally designed and developed for the non-sectarian school have also been doctored up here and there with Catholic features in order to capture the Catholic school market. The textbooks which can be said to be genuinely Catholic and thoroughly satisfactory are comparatively few. With the specialists there now are in Catholic education it should be highly possible to survey current needs and produce with the collaboration of experienced teachers in every grade the textbooks that are needed.

Libraries have always flourished under the patronage of the Church, the mother of libraries in the modern sense. The medieval universities grew up around great libraries. Because of a natural interest in intellectual matters, many religious communities also developed libraries and took great pride in them. But in general our educational institutions in this country have been indifferent as to the place and function of the library

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in their academic programs. The excuse of lack of funds betrays little understanding of the library's true rôle. Considerable progress has taken place in recent years, but much more must be done, especially in the elementary and secondary schools.

The child himself

Catholic educators have always prided themselves on the amount of personal interest which they take in individual students, especially in the spiritual guidance embodied in the confessional. Indeed in this respect our schools are unique and superior in this most important phase of any educational scheme. But there are many student problems outside the sphere of personal morality where personnel guidance should play an important part. And expert personnel guidance will keep many situations students must face, everyday problems they must solve, from reaching the state where they need the attention of a confessor. Here again it is gratifying to report increasing interest, but too many Catholic educators persist in ignoring or misunderstanding the need of this type of student guidance.

Catholics of an earlier generation were highly aware of the importance of vocational training and they did not confuse it with a failure to understand the values of a cultural training. Records of pioneer education show that they gave one or the other or a combination of both as the circumstances warranted. This sensible attitude unhappily did not persist; for the most part it was replaced by a rigid policy of inculcating an idealistic general training in cultural subjects. Today, except at the college level, there is little or no vocational training in our schools, outside the field of commercial subjects. And courses in homemaking for girls are surprisingly lacking in our schools. Even business courses are startlingly inadequate. In comparatively recent years, thanks to the Confraternity of Christian Doctrine and the National Catholic Rural Life Conference, Catholics have been making serious efforts to improve educational facilities in rural areas. Probably less than ten percent of the graduates of Catholic high schools go on for further study; more than ninety percent must be ready at once to find their place in the social structure of their home, or some nearby, community. We must live up to our objective of educating Catholic youth for this life as well as for the next.

This sketchy survey has hit but a few of the high spots. Attention should also be devoted to a number of important special problems such as the education of the Negro and the Indian, Catholic higher education or teacher training in home economics, music and art and special provision for the deaf, the dumb and the blind—a field that is left almost wholly to non-Catholics —or care of the abnormal and subnormal child.

Does the Catholic Church in this country have the financial resources to support an adequate development in all phases of our far-flung educational system? If it is clear that the needed funds are lacking, a plan should be drawn up after considerable study to achieve the greatest results with the funds available.

Soeren Kierkegaard

Introducing a great Christian of the nineteenth century.

***By* H. A. Reinhold**

SOEREN KIERKEGAARD is rather a stranger in America, even in Protestant circles, although he was perhaps the greatest Protestant Christian of the nineteenth century, a man equal in spiritual stature to our own Cardinal Newman. In recent years his works have been translated into English, primarily through the efforts of a young English Catholic, Mr. Alexander Dru, a Midwestern Lutheran, the late Professor David F. Swenson, and, above all, the Reverend Walter Lowrie of Princeton, New Jersey, erstwhile rector of the Protestant Episcopal church in Rome. Readers of THE COMMONWEAL may have come across this strange Nordic name occasionally in articles, in books by Christopher Dawson, Jacques Maritain, or in the two outstanding British magazines, *Blackfriars* and the *Dublin Review*.

If Mr. Lowrie continues to translate the great Dane as admirably as he has in the past, American Protestantism will soon have its Kierkegaardian vogue as it had its wave of Barthianism a decade ago. The whole process would thus be inverted, because the great Swiss theologian, Karl Barth, and his dialectic theology rests on Soeren Kierkegaard, even though Karl Barth later rejected Kierkegaard for his being "Catholic." And if Barth had almost no influence on Catholic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thinking in this country, Kierkegaard may exert a profound one. He cannot be smugly ignored as an outsider, as being a heretic anyway, and this not only from our viewpoint, but in his own Danish Lutheran establishment as well. He has a message for all Christians. His errors are exaggerations of truth of which we are badly in need. The English Dominicans take him seriously. The Spaniard, Unamuno, assimilated this incompatible Nordic, and learned the Danish language to appreciate him. His Germanic ways of thinking did not even frighten French writers and philosophers. In Germany Romano Guardini, the most Latin and the most lucid of all present-day German Catholic writers, cannot tear himself away from the Kierkegaardian whirlpool. His greatest German translator is the convert, Theodore Haecker, who wrote the classic book, "Vergil, Father of the West."

When I was a student of theology at the University of Muenster in 1923 and 1924, Kierkegaard had begun to attract Catholic attention, among young Catholics. That was long before Guardini began to write about him. Perhaps only the fact that Theodore Haecker translated the great "S.K." was what brought us into contact with him. He had been discovered long before by a Protestant minister, Christoph Schrempff, who translated him poorly and who lost his faith over him. Kierkegaard is a dangerous Christian radical, a sort of nineteenth century Tertullian, if comparison be permitted.

Who is Soeren Kierkegaard? And why should he have any importance for American Catholics? In 1923 we read, re-read and discussed him through long nights till sunrise. Somehow we felt that he had a deep significance for all those things which were a token of new life: the liturgical movement, Catholic Action, the new Biblical revival, new education, the resurrection from bourgeois individualism and smug intellectualism, the liberation from legalism in our lives in the name of the Spirit, the Gospel and a new, radical Christianity. We felt that he corresponded to Cardinal Newman, the Curé d'Ars and Pius X. We saw that in our own days a kindred spirit had risen in Georges Bernanos in France and that he belonged to the *corona fratrum* of the great revivifiers of our age.

Again, who was he?

His life

Soeren Aabye Kierkegaard (pronounced Kyérkegawr) lived in Copenhagen between the years 1813 and 1855. Educated by a pious Lutheran father, who tended toward rigorism and impressed his son above all by his truly Lutheran conception of Christianity as life "under the cross," he studied philosophy, theology and literature. The decisive factor in his life was his engagement to a young woman of the middle class, Regine Olsen, later Mrs. Schlegel, because he mysteriously broke it feeling that he had "orders to go further." In a series of brilliant, stirring books of great literary quality, classics of Danish literature which he published under different, significative *noms de plume,* he "explained" the "why" of this step.

These and the books that followed established a lasting antagonism toward established Christianity. From books he proceeded to sermons and pamphlets, and finally to newspaper articles. His final position is that established Protestant Christianity has diluted the New Testament in every respect. Although he never denied that the Church was the authoritative vehicle of revelation in history, he thought her impenitent and compromising with the "world." He died unreconciled to his own church, yet with deep Christian faith. Thus he is certainly a strange person for a Catholic to speak of as having a message. His famous diary, his letters and books, are witnesses of an extreme interior suffering and martyrdom for his evangelical truth as he saw it. His life was in strict accordance with his teachings. One can say that he died early because he spent himself for his prophetic task.

Thus he is entitled to our interest in spite of what his doctrines and errors may have been. He is an interesting Protestant protesting against his own Protestant church and sealing his protest by his lonely and brave death. He never even came near the Catholic Church, although we find in him a deep respect for her demand on all her faithful to follow Christ and to take up His cross. How he scorned the aging Luther and his "wine. women and song" jolliness! No Catholic polemic has ever equalled the burning sarcasms which Kierkegaard hurled at the well-living, bourgeois ministry of the provincial capital in which he lived. Wherever he saw the cross shining through the life of a Christian, he was filled with awe. Small wonder, therefore, that he admired the saints whom early Lutherans had held up to contempt as falsifiers of the pure message of salvation.

There is another underground channel linking him with Catholicism, as Walter Lowrie points out in his bibliographical essay which appeared as an appendix to the translation of Kierkegaard's "Repetition." It is Kierkegaard's humanism. Not the humanism often assumed as a name today "by the most blatant opponents of Christianity"! " . . . What has this all-too-human humanism to do with the classical culture of Greece of which its exponents are commonly ignorant? It has only this resemblance, that it is paganism—but paganism, be it noted, without religion and without the search for God." In all his rebellion, Kierkegaard never rebelled against God, and Lowrie quotes as one of his most striking sayings:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Why is it so difficult to believe? Because it is so difficult to obey." Because Kierkegaard "became a Christian without renouncing his humanism" he was later rejected by Karl Barth who denies the *analogia entis* in his dialectic theology of the "total otherness" of God. On the other hand he has been claimed as fundamentally a Catholic by Father Erich Przywara, S.J. "Nothing that is religion is foreign to him," says Lowrie. That is exactly the reason why Guardini, who had been dealing with religious reality in all fields, periods and conditions, ranked him with religious geniuses like Pascal, Newman, Augustine and Catholic mystics. The intensity and depth of Kierkegaard's religion, this storm and gale of faith which tosses his frail ship about, yet eventually blows it right to port, is what attracted Catholics to him and made them feel at home in his intensely searching, prying meditations and sermons.

His practice

Kierkegaard constantly practiced the presence of God. He declares "religious immediacy" to be the essence of all faith. He distinguishes between "first immediacy" and "immediacy after reflection." This might have led him the way of the *devotio moderna* like à Kempis or Karl Barth, making him a religious radical, a despiser of cultural and esthetic values. Yet his beautiful style and his frequent literary references prevent us from mistaking his attitude, and he shows explicitly and in so many words his deep concern with form and shape.

In this apparent contradiction he reminds us of many of the greatest saints, who "left the world" and chastised their senses, sought out poverty and practiced holy indifference to creatures: yet Benedictine monasticism created the marvels of Romanesque, Saint Francis was the inspiration of Cimabue, Duccio and Giotto, and Saint Ignatius's detached apostles filled Europe and South America with the marvels of Baroque architecture.

Kierkegaard's most instructive book, to my knowledge, on this problem is "On Dr. Adler," which has never been printed in Danish, but found a splendid translator in Theodore Haecker. Let us hope that Dr. Lowrie will soon surprise us with its English version, that we may learn about Kierkegaard's superb analysis of the difference between an apostle and a genius, his masterful description of pure religious values as distinct from cultural ones, the rôle of poetry in revelation. And all this written in an almost Latin, Tertullian-like, explosive and tense prose which kindles a fireworks of relationships in the reader's mind, and lets him share the experience of seeing a genius and an apostle at the same time.

According to one of his best interpreters, Ernest Michel, the key of Kierkegaard's mystery is his conception of truth. His truth is preponderantly ethical and subjective. Truth is in man if his thinking and acting are in absolute congruence. If a man lives his faith, his conviction, he has truth. Vice versa, what "S.K." calls "existential thinking" is a token too that there is truth. For instance, if you express yourself inadequately about religion, you disclose that you do not think "existentially," that you have not assimilated what you profess to believe. Somebody trying to defend the Church as the right one because she produced the art of a Michelangelo, or has the best code of law, or is most efficiently organized and disciplined, or because her faith is so poetic and consoling would have found little mercy with Kierkegaard. If he had, however, proved that in her is the Son of God, His entire, uncorrupted doctrine, sanctity and apostolic succession, he would have made it clear that he knew the only necessary thing, and if he lived according to this conviction a life of earnest endeavor, prayer and mortification, then Kierkegaard would have suspected that here was truth. Therefore "truth" cannot be transmitted directly, but only indirectly. I can search it out, if, like Socrates, I go around and ask maieutic-obstetric questions, helping truth to be reborn in each and any individual mind.

To convert people by this dialectic method was to involve them in a dialogue and gently but inescapably to force them to see things the way Christ saw them and to assume a lasting, existential attitude of life conformed to this admission. We can easily see why he objected to the mere intellectual transmission of truth: i.e., revelation, in catechetic form with dogmatic formulas. He regarded this as an escape from the "scandal" of Christianity into the false assuredness of magic formulas. Those who know Karl Barth can easily see how closely related these two dialectitians are; but can one also see how far "S.K." has wandered from tradition? In this he is thoroughly Protestant, that he subordinates the *Logos* to the *Ethos*—unless we say he takes an entirely different view and does not touch on this contrast.

On the one hand, I fear I am running away from my readers who may be unable to follow the subtle and lofty mind of this extraordinary man. On the other hand, I have to fear his frown from above and the indignant scorn of the knowing expert who will see that I am making a vain attempt to compress in an informative magazine article what has been laboriously developed in a score of profound treatises. The best approach to him may be over Blaise Pascal and Port Royal. These two names will put Catholic readers of Kierkegaard on their guard, knowing that the same danger lurks here that ensnared the Jansenists.

Kierkegaard is a dangerous man. As I said

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

before, his first German translator lost his faith over him and became an agnostic. Through him modern Protestantism became more Protestant in Karl Barth. An Italian apostate used one of his translations as a gibe against the Church. He seems to make one man a better, more profound, more earnest Christian, while others like Schrempff, Heidegger and Buonaiuti stumble over him and send their faith tumbling. This is a thing he has in common with life, war and religious vocation, all of which do these same things to different men.

Kierkegaard—quite apart from the fact that he can be read only with permission—is a writer who should be read by well-informed, strong and mature minds. This prolonged advertisement has not even scratched the surface of this deep sea of thought. He who is strong in faith will derive from him a mind-purging, clarifying experience which will make him understand something that catechism-taught Catholics so often forget: the uniqueness, the wholly otherness of the supernatural, the contingency of our man-furnished universe, the transcendence and holiness of God. What Rudolf Otto, one of "S.K.'s" pupils, has so well brought out in his term, the *"tremendum, fascinosum mysterium,"* is here realized in a man, in his life and his thoughts. The profound Dane was "existentially true."

He throws a new light on faith and its totalitarian all-pervasiveness of life. With Kierkegaardian focus we suddenly see why most religious language is sloppy, why Liturgy is healthy, what is wrong with Barclay Street and its more subtle parallels in all the Hummels and Spoetls, why the social apostolate is required existentially and not as a nice by-product of faith. It will make us suspicious of our "efficient" methods, of the "eye-wash" of statistics and parades, the cozy and fake atmosphere of so many of our religious buildings. A few readings of Kierkegaard and the war will open our eyes to many a thing in our midst and, since America has a sense of humor, we will admit that this great man can teach us a few things. Kierkegaard is vitriol for any bourgeois mind. Read him and then turn to your Roman Missal.

Doctor Warsaw

A one man social welfare job and a splendid achievement.

***By* John J. O'Connor**

SHORTLY after the fall of France, an alert, kindly, gray-haired man walked into the International Business Machines Corporation Building on Madison Avenue. He was ushered into the office of the vice-president. In less than thirty minutes he persuaded F. W. Nichol to add a boy to the IBM payroll. It was an incredible achievement.

Consider the circumstances. The IBM had suffered staggering losses in Europe. It was impossible to do business under the swastika. Yet IBM refused to discharge a single employee. Despite this large labor surplus, Nichol made room for an underprivileged boy.

But that is not all.

The Metropolitan Life Insurance Company, Chase National Bank, Twentieth Century-Fox Film Corporation, the Hotel Waldorf-Astoria, the National Broadcasting Company and many other large corporations in New York City are constantly creating well-paying career positions for young men and women *whom they do not need.*

The youths are orphans. Their counsellor and champion is Dr. Isidor Warsaw, executive director of Vocational Adoption, Inc. During the past few years Dr. Warsaw has persuaded scores of leading industrial, commercial and financial leaders not only to hire but to "adopt" 661 "self-dependent" young people, at least 60 per cent of them Catholics.

A former rabbi who made theological history by refusing to accept money for his ministerial services, Dr. Warsaw is an ardent share-the-work advocate. He believes that industry should make a place for underprivileged youth.

"When you prepare a dinner party for ten and one more shows up unexpectedly," he says, "you do not tell him to drop around some other time. You make him welcome, assuring him that there is enough for him without stinting the ten."

Many social welfare agencies, of course, are helping orphans to find work. But they are merely hunting for openings and jobs. When an opening does occur, it goes to the solicitor who strikes it first, or who has a friendly contact in that personnel department. The successful applicant's good fortune, however, is frequently short-lived. His job is for the duration of some emergency or seasonal rush. When that is over, he is on the street again.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dr. Warsaw does not scout for openings; they do not interest him. Instead, he goes directly to the president of a large corporation, asking that an *extra* place be made for the orphan, apart from the full quota of the existing staff. No employee must be dismissed to make room for an orphan. No applicant for a job must be deferred because an orphan has been added to the payroll. An *extra* career position—not a dead-end job—must be created.

"Self-taxation"

In urging business leaders to adopt this unique policy of "self-taxation in terms of employment," Dr. Warsaw emphasizes the imperative necessity of preserving human values in a world at war. There are no more pathetic figures in our contemporary American society than orphan boys and girls. With all the humaneness of the modern institutional home, there is no substitute for the love of dad and mother. The tragedy deepens with the developing years. Grown to young manhood or womanhood, orphans are terribly lonely, the road ahead twisted and uphill. Dr. Warsaw asks business executives to extend a helping hand. As results show, there are many big hearts in big business.

There is no suggestion of charity in the transaction. The boy must earn his spurs strictly on merit. If a placement proves a mistake, an immediate transfer is made to a more suitable field. In adopting a boy vocationally, not legally, the business executive promises to take a personal interest in his most recent employee. The association thus made is to last as long as satisfactory service is rendered.

"Child adoption, which is one of the oldest and finest ideals that warms and moves the human heart," says Dr. Warsaw, "can have its complete fulfillment only in vocational adoption."

The doctor

Isidor Warsaw received his education at Cincinnati and Cornell Universities, and at Hebrew Union College. For eighteen years he served as rabbi in Georgia, Louisiana, New York and Texas. During the first World War he was a chaplain at Camp McArthur. Shortly after the war he became a "minister at large," devoting his entire time to social service work.

Dr. Warsaw's idea of vocational adoption had its inception in January, 1935, when he was supervisor of WPA Project 1269—the orphans' employment service—conducted with the cooperation of the Board of Education for the benefit of the 1,200 orphans who emerge annually from New York City orphan asylums and foster homes at the age of sixteen. About 600 orphans were placed as junior clerks in the public school system and their wages were paid by WPA.

For several months Dr. Warsaw watched these boys and girls plodding perfunctorily through various boondoggling jobs, becoming spiritless and dull, and unfitting themselves for work in the real world of affairs. He then formulated the plan of placing them in some chosen occupation in which their natural aptitudes and interests would spur them on to achieve a safe anchorage and success. He visited bankers, industrialists, publishers and hotel men throughout the city. Almost all types of business concerns responded generously to his plan to create an *extra* job for his wards.

Al Keenan and Jack Hershman started working for Bloomingdale's—one of New York's large department stores. The Waldorf-Astoria took on Jerry Salomone. A young man with an ambition to operate his own bakery some day was placed in the bakery department of a chain of local restaurants. A seventeen-year-old Brooklyn lad, recommended by an artist, got a free art scholarship and an apprenticeship with a leading commercial art firm. Another boy, of Irish parentage, wanted to become a policeman. Until the time when his age and education qualified him for the force, a local school, Delehanty Institute, gave him free tuition.

Soon a steady stream of youngsters was leaving their WPA jobs for work on the "outside." Dr. Warsaw ultimately succeeded in placing 182 boys and girls with banks, oil companies and newspapers. His work, costing the government about $35 a week, saved the taxpayers more than $500 weekly, and opened up a new gateway of hope through the blank wall which, particularly in depression times, faced New York's orphans.

And then, in May, 1936, WPA Project 1269 was discontinued.

No quitting

Dr. Warsaw refused to quit what had become his life's work. The injustice in the situation stirred him deeply. Society owes every boy and girl a livelihood, if they are willing to work and earn it. Yet hundreds of orphans, capable and eager to earn their bread, were atrophying because of unemployment.

"It's not fair to call our young people idlers if they do not work," he said, "and to shun them as nuisances if they ask for work. It is doubtful economy to allow this wealth of young energy to go to waste. And it is dangerous to expose them to the exciting allurements of demagogues, who offer riches through revolution."

His friends reminded him that, in addition to orphans, at least three million other youngsters were searching desperately for work. And there was no employment.

"The problem cannot be solved by scattered attempts to find openings," Dr. Warsaw shot back

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at them. "We must make a co-ordinated effort sustained by a basic idea, and inspired by the conviction that to help fashion the lives of orphans into responsible citizenship is one of the finest creative activities to satisfy high ambition and the urge to achieve."

For eleven months, while trying to continue his placement work, he sought to communicate his vision of a better, friendlier world to citizens of every class and creed. During this difficult period he was aided and encouraged by such men as the late eminent economist, Edwin R. A. Seligman, the General Secretary of the New York Federation of Churches, Dr. Robert W. Searle, and the Secretary General of Fordham University, Father Charles J. Deane, S.J. In April, 1937, Vocational Adoption assumed tangible shape. The new organization was incorporated in September and began functioning in November.

It will always remain a mystery precisely how Dr. Warsaw achieved the extraordinary and almost single-handed feat of placing 661 youngsters in permanent career positions. He had no staff. He did the work of telephone operator, typist, publicity director, interviewer, counselor and adjuster. Scarcely a hundred people made a financial contribution to the work. This was not because New Yorkers are miserly, but simply because Dr. Warsaw has never been able to find enough time to solicit funds. Today one girl helps him in his office. Vocational Adoption closed its books for 1941 with a deficit of $200. Dr. Warsaw's salary is fourteen months overdue. He is not a wealthy man and manages to keep going only by practicing the most rigid economies.

The Catholic Guardian Society of New York, the Catholic Guardian Society of Brooklyn, St. Vincent's Home, and twenty-nine other institutions have sent to Dr. Warsaw their most promising boys. His first judgment is formed on the basis of a friendly personal talk. He knows boys and likes them. Subsequent procedure consists in an examination of the applicant's school record, a report from a vocational consultant, an autobiographical letter and the final interview. All these carefully considered preliminaries determine eligibility to the family of Vocational Adoption.

The autobiographical letter has been introduced as an added precaution. The applicant is asked to give a straightforward appraisal of himself. One youngster wrote: "The first impression I remember was when grandma carried me to the bedside of my dying mother, who smiled at me through her tears. The memory of that smile is my company and comfort in these days of loneliness and despair." The self-portrait is probed, discussed, compared with the report of the vocational expert, thus making it an integral part of the testing mechanism. Prime reliance, however, is placed on Dr. Warsaw's knowledge of the boy.

Once admitted

If the candidate is admitted to the family of Vocational Adoption, he is practically certain of a career position. Dr. Warsaw immediately approaches some leading business or professional organization in the field for which the candidate seems best fitted. He picks his corporations as well as his boys. The case so carefully built up is presented directly to the president.

"The response on the part of substantial employers has been magnificent," says Dr. Warsaw. "I have never had a refusal. The business world is proving singularly receptive to a practical ideal honestly espoused."

A Western Union executive wrote him: "If you will send me two young men who are high school graduates and touch typists, I shall be glad to have them placed in our Bloomfield School. In taking these two young men, it is understood, of course, that we will not dislodge anyone from employment."

The very appearance of paternalism or regimentation is scrupulously avoided. Dr. Warsaw unobtrusively checks up at intervals on the progress of his young friends. Meetings and counseling are informal affairs. The youngsters are encouraged to study along the lines of their chosen occupations; to practice economy and thrift; above all, to cultivate a spirit of mutual helpfulness. The sole consideration is to help solve youth's problems.

Such is the simple pursuit of Vocational Adoption, and it is yielding gratifying results. The instance of Michael is typical.

Michael lost both parents in earliest childhood and was sent to an institutional home. Graduating from high school with honors, he started out to grapple with destiny on his own. For months he wandered unsuccessfully in search of a job.

One morning he came to Dr. Warsaw with a letter from his Guardian Society. It said: "Please do something for this bright, promising boy. Our record indicates that he should be guided to take up the study of law."

He was a little fellow, but his eyes flashed with unmistakable intelligence. His own words, describing his predicament, gave further evidence of a lucid mind, touched by emotion—a born jury-pleader, destined, perhaps, to be some day a shining light in the legal profession, if afforded the opportunity.

Of course, Dr. Warsaw accepted him, and submitted his case to a member of the noted law firm of Root, Clark, Buckner & Ballantine. The response was immediate. Michael started work the following morning, at a living salary, and in an atmosphere suitable to his choice of a career. In a few months, however, Michael decided that he wanted to go to college before specializing in law. Dr. Warsaw obtained for him a scholarship

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at Manhattan College, conducted by the Christian Brothers, and an after-school job as well. He is now trying to get Michael a part-time job on the campus.

Said Dr. Robert W. Searle, General Secretary of the New York Federation of Churches: "With single-hearted loyalty, Dr. Warsaw has devoted himself to the specific task of finding career positions for orphan young men and women. Not only has he been successful in placing hundreds of young people, but he has also developed a principle of employment which, if adopted by business on a national scale, would go far towards solving our basic problem of unemployment."

"No work is too difficult for Dr. Warsaw," Father Deane told me. "Vocational Adoption is his creation, his brain-child. He has given some of the best years of his life to the service of underprivileged youth. At the present time we are trying to bring Vocational Adoption to the attention of associations of employers, Chambers of Commerce, fraternal organizations, governmental agencies. We believe that the work is just starting and that it has a future of great promise."

Derniére Classe, U. S. '42

By EDWARD SKILLIN, JR.

THE WHISPERING in the back row stopped short when three unexpected individuals filed into the room. One of them looked like an exaggerated version of Lou Costello. The lean, grizzled visitor who came next appeared to be of Eastern European extraction. Finally a husky nurse in white, with a yellow blanket and two white sheets in her arms. The little procession was a sober one and the three oddly-assorted characters, moving with some precision, took seats up front as if it had been pre-arranged. Each of them sat staring straight ahead at the blank, cream-colored front wall.

Discussion of the problem of getting Doc Saunders a present was resumed in the back row. Word spread that the cigars he now smoked were only two for a nickel. But at the cigar stand downstairs they had found out for the class that Doc allowed as how he'd smoke anything as long as it was mild. And so the problem of getting him a box that was more de luxe was simple enough. It also seemed best to have it presented at the examination the following week, by one of the dozen girls in the class. The score of students who had persevered and were completing the first aid course would each contribute.

The buzzing stopped when Doc appeared and strode to his place up front at the big directors' table. A battery of pens and pencils gleamed from his upper left vest pocket, while across his massive chest, in the other upper vest pocket of his conservative dark suit, a row of his cellophane-wrapped stogies was arrayed. Anyone who knew the doctor well or had observed him closely could tell that he was pleased as a Cheshire cat about something. But he restrained himself, merely exchanging a few quiet remarks with another doctor, who for the past two months had been dropping in at odd moments to observe the class.

Only after roll call did Doc expand at all. He began, "You're in for a treat today. I'll wager there isn't another first aid class in the city of New York that will see what you're going to see this afternoon." His smile broadened, "There are two men here with hernias, and we're going to get a look at them. All right, nurse, take the first man into the other room."

The little group of strangers in the front row showed some signs of animation for the first time. The nurse went off with the Lou Costello type shuffling after her. Doc continued, "That man is a butcher who handles big slabs of meat. He was operated on for an appendix and six months later stepped into a bad hole one dark night. He has a hernia as big as a man's head."

Nurse soon appeared and her lumbering charge had a white sheet draped around his shoulders. When this was peeled off, the man stood there stripped to the waist, his narrow suspenders still holding up his trousers. Finally he slipped off the suspenders and with the help of doctor and nurse, gingerly lowered his trousers until his entire scarred and bulging abdomen was revealed. The room was still, none of the class seemed so much as to bat an eyelash. It was a first experience with injured humanity quite so close; henceforth we should be much less susceptible to shock. Doc looked around the room with an air of triumph, pointing to the scars of the incisions and maintaining that the intestines that formed the protrusion could easily be put back into place if the man were lying down. His patient manifested less self-consciousness than the class as his case was discussed; he had all the impassivity of an artist's model. Only nurse appeared at all flustered or embarrassed.

The first demonstration completed, Doc thanked the man, handed him his sheet and patted him on the back. "How old are you now?" The man's face suddenly came to life "Fifty-two, and feel like twenty-one," he blurted out good naturedly as he shuffled off.

The class heard that the older man had, despite his hernia, been doing heavy work for 20 years; he was sixty-three, and only recently had hurt his back so that the belt he wore to hold his hernia now troubled him. Doc again smiled triumphantly when removal of the sheet revealed a smaller but even more startling protrusion. You could sense even less tension than before; Doc's scientific matter-of-factness was telling. The second patient

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

remained even more impassive than his predecessor during an even longer and more detailed demonstration. When it was over, he grinned as Doc thanked him and told him to return Monday when his X-ray would be dry (and for some reason that was much more revealing).

When even nurse had gone and the act was over, Doc told the class, "When I saw those beautiful hernias just now, I thought I'd better bring them down to show you." He then passed around copies of a medical journal article he had written about a new wet dressing. He noticed a mimeographed sheet which had been left at his place at the directors' table. He examined it with amusement and proceeded to read it to the class. The ditty was addressed to first-aiders and entitled "Lady, let me die in peace."

The day's lesson had to do with transporting the injured. The class had come prepared for demonstrations by the seven or eight male members, but Doc said we were all office workers, "parlor butterflies," that he wanted no cases of strained back, sacro-iliac or other mishaps and the important thing was to learn the principles of proper transportation.

"What you want to do in such a case is to pick out three or four huskies from the crowd, say you have had the first-aid course and tell *them* what to do. You must be the boss, tell them how to place their arms, when to lift, how to walk and so forth. Never let them walk backwards, for if a bearer should fall, real damage would probably result.

"As I've told you so many times, the important thing in first aid is to use your head. Get compresses on bleeding points right away. You aren't going to have triangular bandages with you, but a man can utilize his handkerchief. Of course, a woman's handkerchief is no bigger than your eye and the present styles don't always permit you to rip off part of an underskirt. Better get a handkerchief from a man in the crowd. You can use almost anything to make a stretcher; two poles with coats or burlap bags, a shutter, an old door or two boards nailed together."

Two sturdies

Two of the sturdiest men in the class, one a former cavalryman and professional wrestler, were called forward to demonstrate the chair carry. They were assigned the lightest man in the room. The bearer in front had difficulty grasping the chair and Doc rushed from behind the table to show how. "I know the book says to hold the chair with your back to it, but I don't care, that's all wrong. It's impossible to do it that way. Here," and he faced the chair, stooped down and grabbed it by its two front legs. As he straightened up his face was flushed. "There, do you see? And remember to balance yourself against

B. ALTMAN & CO.

crisp as a command!

TAILORED SHIRT

for this suit and slacks year

casually-perfect, and so irreproachably tailored you'll want it in several delectable colors as well as white for your uniforms. Made of sharkskin-weave rayon in white, yellow, aqua or red, sizes 12 to 20.

Altman blouses, third floor

with long sleeves 7.95
with short sleeves 6.95
monogram 50c

Fifth Avenue at 34th Street Telephone MU. 9-7000
Also at our East Orange and White Plains Shops

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the wall when you're using winding stairs. The chair carry is as good as any of them and you can use it even over a good distance." He motioned the men back to their places.

"Well, there are these other carries, the firemen's, the pack and so forth. They're all right for firemen and policemen, but I can tell you now you won't have that on the examination. The book says to tie the victim's hands and slip them over your head before you drag him out of a burning or smoke-filled chamber. Why wait for that; you might both be suffocated. Just drag him out by the arm, that's all; there's no time to lose. Remember that all this talk about getting the victim into a truck, or in a car to take to the hospital is based on the assumption that he has had first-aid treatment first. And if his feet are sticking out the car window warn the driver so he doesn't try to shave those trucks too close."

On the subject of first aid kits Doc expressed the opinion that each of us should procure his own, so that he will know where everything is when he wants some item in a hurry. Strangely enough, he quoted the book's recommendation of 2 percent tincture of iodine in a well-stoppered bottle, without once mentioning the compound tincture of benzoin he had repeatedly recommended to the class for its superiority in sterilizing and healing (thanks to its balsam of Peru ingredient).

"If there is any danger of burns, some tannic acid jelly or picric acid bandages. In this building send any victims of burns to the tenth floor and we'll take care of them. Tourniquet you probably won't need in your office—always remember to try the pressure points first. Of course if there's any bombing, that's different. A small pair of scissors; one-inch and three-inch roller bandages will probably do you." Someone reminded him of the new "wet-dressing tablets" he had written about and Doc said we'd soon be able to get them at most drugstores.

"Your kit should also have some castor-oil, or mineral oil for use in the eye, also aromatic spirits of ammonia to serve as a stimulant. Then gauze squares for compresses, adhesive tape, triangular bandages. You should have all these things in your home, but watch the children that they don't get a chance at your first aid kit."

A girl in the middle row told about a man in the building who had put his hand through a window. Doc discussed the case and continued, "You know it's a funny thing about industry around here. Accidents always happen during the first half-hour in the morning or the last thing in the afternoon when a person is tired and grows careless. I'd always hoped that someone would come to me for first-aid treatment just before class so I could bring him down and see what you could do. But you may be sure that there's not another class in the city that's seen anything like what you saw today."

The first-aiders began asking questions. Unconsciousness for an hour and a half after an accident means brain concussion or skull fracture. For internal injuries the main thing to do is to pray; keep the patient quiet, give him a little water, reassure him; that's about all you can do before the doctor comes. Never try to withdraw a large object imbedded in the body. Questions were becoming increasingly diffuse so Doc called a halt. He soon had everyone in the room taking pulses and comparing their findings with his. He reminded the class that ten two-hour lessons won't impart the information that nurses and doctors take years of hard work to acquire. "There are 40,000 terms about the eye alone. That's why if you're a medical student you don't get out to dances and parties like you ought to. Of course before this war is over you may all be taking nursing courses." (He was looking at the girls at this point.)

No advanced class

Someone asked whether Doc was giving the advanced first-aid course he had intended. "No, too much to do. Westinghouse has 300 people that want me, the air wardens want me and I have to register for the draft April 27. The advanced course covers the same ground, anyway, but it is slower and you get more practice."

"Now the examination will consist of ten written questions on the basic principles of first-aid and you'll have two hours to answer them."

One of the girls asked, "Are we all going to sit around that big table," for the room is not equipped with individual desks.

Doc looked puzzled for a moment. "Don't you worry about that; we'll fix it up somehow. The book says the eleventh lesson must be an examination and it will be done. You know, I was looking through the book the other day and ran into something I hadn't said much about. At first I was going to speak about it today, but I decided it would be better to have it on the examination. You see, you have to study that book. Did you know that since Pearl Harbor it's sold 13,000,000 copies? We're going to learn something here in this country. After five o'clock I'll always be glad to see any of you. Bring your problems (we might be able to find something to drink). If anybody comes in for first aid, we'll see what you can do."

Ten minutes after dismissal, when I tore myself away, Doc was still demonstrating on the blackboard to a few rapt listeners just how he proposed to operate on that beautiful hernia as big as a man's head. Doc has a gift for teaching.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Views & Reviews

BY MICHAEL WILLIAMS

DURING the first World War the late Justice Oliver Wendell Homes of the Supreme Court in upholding the Espionage Act adopted in self-protection by our nation at that time, said: "When a nation is at war many things that might be said in time of peace are such a hindrance to its effort that their utterance will not be endured so long as men fight, and no court could regard them as protected by any constitutional right." Justice Holmes certainly was no witch-hunter, or reactionary; but he knew war at first hand; he fought in the Civil War which brought to this nation a far more dangerous crisis than it met in 1918 during its brief participation in the World War, because in the Civil War period explosive forces were loose within the nation—even as now.

The Constitution is today necessarily being protected by armed force. That force should be utilized at home as well as abroad. A firm, unyielding control must be maintained by our government of all instruments of public opinion, the press, radio, the screen. Attorney General Biddle, whose extreme forbearance with our poison-pen press elicited some unfavorable comments in this space last week, has now, after further consideration, begun to move against the enemies in our midst. More power to him. More power—provided it moves in the direction of suppressing the enemies in our midst, and not in the direction of that perilous idealism advocated by some of my collaborators on this paper in the remarks they made last week in opposing my views and upholding their own. I freely admit that what they say is sound doctrine—for a perfect world; it is even sound doctrine for the use of individual martyrs and apostles of free speech; certainly it is doctrine that supports the counsels of perfection; but in this highly imperfect world, at this hour of mortal peril for our republic, it is doctrine that should be tenderly packed away "for the duration."

Winning the war is now the thing that chiefly counts. How deeply the acids of national dissolution have already eaten into the will-power and physical energy of our people with the aid of the conscious or unconscious pro-Axis press is alarmingly evident; and it is more than high time for the evil process to be ruthlessly checked. It will not do to sit idly by and wait for treasonable acts, clearly demonstrable results of this, that or the other specific utterances of this or that person. That would be fine for Hitler and the Japanese, and fine for the native anti-democratic forces that are well organized among us, and possess tremendous power, and who are out to take over this country's fate and line it up with the Axis "wave of the future"; but it would be national suicide for traditional America; and since traditional America is now guarded by a government that enjoys the overwhelming support of the majority of our people, that government should employ the law of war and not the law of peacetime to protect itself and the nation and all our hopes for a tolerable future.

COLLEGE OF
MOUNT SAINT VINCENT
Mount St. Vincent-on-Hudson,
New York, N. Y.

Conducted by the Sisters of Charity

Regional and State Accreditment
Offers A.B. and B.S. Degrees
Teacher and Secretarial Training

Ninety-six acres bordering Hudson River
Twelve miles from Grand Central Station New York City

For particulars address Registrar

ANNHURST COLLEGE

R. F. D. 2,

PUTNAM, CONNECTICUT

Conducted by the Sisters of the Holy Ghost

Resident and non-resident. Liberal Arts Courses, Secretarial, Music, Painting. Easily accessible by auto or public conveyance from Providence, R. I., Worcester and Springfield, Mass.

Address Registrar

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TRINITY COLLEGE

WASHINGTON, D. C.

An Accredited Catholic Institution for the Higher Education of Women

Beautifully located in the Immediate Vicinity of the Catholic University

Incorporated under the Laws of the District of Columbia and empowered by Act of Congress to confer degrees.

Conducted by the

SISTERS OF NOTRE DAME OF NAMUR

For particulars, address

THE REGISTRAR OF THE COLLEGE

IMMACULATA COLLEGE

IMMACULATA, PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary

Fully Accredited

BACHELOR OF ARTS majoring in Biology, Classical Languages, English, History, Mathematics, Modern Languages, Social Studies, and Pre-Legal.

BACHELOR OF SCIENCE majoring in Biology, Business, Chemistry, Pre-Medical, Mathematics, Business Education, Economics, Home Economics.

BACHELOR OF MUSIC majoring in Piano, Violin, or Voice. Public School Music.

Swimming-pool, lake, campus 327 acres, athletics, riding, sports. View-book on request.

40 minutes from Philadelphia

Phone: Malvern 2201 **Cable: Marimmac**

I did not say an ideally perfect future; such dreams are dope, and weaken the will to live in the world of realities. It must at very best be a long, hard, toilsome and very stiff and steep road that must be traversed, even should we win the war, until we reach again the level of life in liberty, and under righteous law, that once we knew. But if we lose the war, we descend into ignominious slavery. And we shall certainly lose the war and go down into degradation and serfdom unless we stop the rot now spreading among us. I hope and trust that not all the editors and contributing editors of this paper share the views expressed by those who repudiated my views in last week's number. The world is heaped with the corpses of societies that failed to protect themselves against just the sort of sabotage of the spirit that is being attempted against us. But a young and vigorous nation should throw off all lethargy and react against its enemies with prompt and effective measures. Censorship, suppression, and, when plainly indicated, the firing squad, should be used by our government before such weapons are used against us by our enemies, to wipe out our internal enemies before they open the gates to the foe without.

Communications

DR. JAMES J. WALSH

New York, N. Y.

TO the Editors: I have read with deep interest and complete approval the article in your issue, March 7, 1942, by Wilfrid Parsons, on Dr. James J. Walsh. Father Parsons's article is a fine tribute to a great man.

In one part Father Parsons remarks: "He never really severed his connection with Fordham." This is true, and of its truth many pleasant manifestations are recorded in our memories here.

But there is one connection of Dr. Walsh with Fordham—one important to the University—not mentioned in Father Parsons's article. Dr. Walsh was the founder, in 1907, of the Fordham University Press. From that date until 1923, Dr. Walsh directed Fordham University Press with marked success, in which was involved a new and decided prestige, in the educational scene, for his Alma Mater.

ROBERT E. HOLLAND, S. J., *Director*
Fordham University Press

New Milford, Conn.

TO the Editors: It was a great satisfaction to me, as it surely must have been to thousands of others, to read Father Parsons's excellent article, "Dr. James J. Walsh," in your issue of March 27. Dr. Walsh was a great Catholic, a hero of Catholic Action. There is no need however, to dress him in borrowed robes to extol his achievements or to celebrate his distinctions. While Dr. Walsh might have been "one of the five indomitable editors of 'The Catholic Encyclopedia' from start to finish of that great achievement," as Father Parsons says—he actually never was a member of that board, but limited his participation in the production of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that great work to his activities as a valuable and prolific contributor of articles to all fifteen volumes. Herberman, Pace, Shahan, and Wynne, yes, but the fifth was not Walsh, but Condé B. Pallen, another hero and exemplar of Catholic Action in America. My authority for this statement is the title page of every volume of the original edition of "The Catholic Encyclopedia."

My motive in writing this letter is by no means to minimize the achievements of Dr. Walsh, whom I knew and admired for more than thirty years, but to do justice to Dr. Pallen, who contributed to the Encyclopedia the unremitting toil of many years of his life, the energy and richness of his mind and heart. In addition, it is a fact but little known that Dr. Pallen was also the largest contributor of financial aid to the enterprise, at a time when, in mid-course, the continuation of the publication was threatened for lack of funds. I knew Pallen well and loved him, and feel obliged to speak up for him when, in so prominent a way, even through inadvertance, other names are given honorable mention, and his name left out altogether.

The indomitable five of "The Catholic Encyclopedia" were Heberman, Pace, Shahan, Wynne and—Pallen.

NELSON HUME.

EDITOR'S NOTE: As we go to press, Father Parsons himself sends us in the same correction.

TALKING TO CHILDREN ABOUT THE WAR

Providence, R. I.

TO the Editors: I have been receiving many letters from parents, asking what they ought to tell their little children about the war. Boys and girls ask terribly hard questions. These parents write because they think I know the answers. I am not wholly sure I do; and in humility this is what I write these Christian parents:

The children are entitled to the truth, told gently but firmly. All over the world men are killing one another, killing one another's children, too, by bombs and by starvation, with ferocity, horribly. That is what war is like. All this is contrary to the will of God, and it happens because for a long time people have refused to listen to God's command that everybody must serve and love and be kind to everybody else; because people have been selfish and mean, all over the world. War is not glorious nor beautiful nor good; but when men won't love, pretty soon they are killing one another.

Do not let the children say mean things about our enemies. As things are, we have concluded we must fight to protect ourselves: but the people of other countries think that they are fighting for self-protection, too. The Japanese people are quite sure that they are fighting to prevent us hurting them, just as we are quite sure that we are fighting to keep them from hurting us. The Germans fear what England might do to them, even as the English are scared of what Germany might do to them. All the countries have been selfish so long that every one is fearful of the other. That being the case, we must fight to protect ourselves; but we must remember that they believe they are fighting to protect themselves. How dreadful to kill one another because we are afraid

ROSEMONT COLLEGE
ROSEMONT, PA.

Catholic College for the Higher Education of Women conducted by the Religious of the Society of the Holy Child Jesus.

Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science.

For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the Pennsylvania Railroad.

Fully Accredited

Telephone Bryn Mawr 4514.
Address REGISTRAR

COLLEGE MISERICORDIA
Dallas, Pennsylvania

Conducted by the Sisters of Mercy of the Union

For information
Address the Registrar

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of one another; but it is worse that we have been so mean to one another that we have all become afraid!

We must love the Japanese and the Germans and they must love us! Until we do, these dreadful wars will never stop. And so we might as well begin loving them right now!

God loves us all, Japanese and Germans and English and Americans—everybody. The Lord Jesus is awfully sorry for us. He pities *all* the sufferers. We must go, every day, to where Lord Jesus is in the Sacrament, and ask Him to love those who are killed and wounded and sick and starving and poor because of the war; and beg Him to forgive everybody, including us, for having been mean and selfish; and pray Him to help us to love everybody and always to be decent and unselfish and kind. Then maybe the war will stop before those now little have grown up. Love will stop it, God's love and ours. Nothing else can.

Don't hide the tragedy from childish eyes. You can't, and you'd better not try. Make them see how all of it makes necessary, for the time, our self-protective attitude; but show them that to fight without loving only makes war worse and more lasting and more dreadful. Let them love their country and all its enemies as well, and lead them to look to the love of Jesus for their comfort and to realize, as He does, that until we love again we needs must suffer and die. You'll be surprised how easily a child can understand all that—more easily, alas, than older people do.

BERNARD IDDINGS BELL.

ELEANOR ROOSEVELT says:
"Luise Rainer's acting really makes perfection of the play." *World-Telegram, March 20th*
Luise Rainer
In J. M. BARRIE'S
"A Kiss for Cinderella"
with RALPH FORBES & CECIL HUMPHREYS
•
MUSIC BOX, 45th St. West of Broadway
MATS.: Thurs. & Sat. Sun. Perf. at 8:40

GOOD SEATS
All Performances
55c, $1.10, $1.65
"A modern classic . . . beautiful . . . exciting . . . memorable." —*Richard Watts, Jr., Her. Trib.*
CHERYL CRAWFORD *presents*
George Gershwin's
PORGY AND BESS
with TODD DUNCAN • ANNE BROWN
ALEXANDER SMALLENS, *Conductor*
MAJESTIC THEATRE, W. 44 St., N. Y. C. Cl. 6-0730
Evenings Including Sunday at 8:30 — $2.75 to 55c.
Matinees Wednesday and Saturday at 2:30 — $2.20 to 55c

"I HAVE JUST SEEN THE THEATRE REALLY COME ALIVE FOR THE FIRST TIME THIS SEASON."—Mantle, News.
ANGEL STREET
with VINCENT PRICE • JUDITH EVELYN • LEO G. CARROLL
Golden Thea., W. 45th St. Eves. 8:40. Mat. Wed. & Sat., 55c-$2.20

The Stage & Screen

Busman's Holiday

HAVING no openings to cover last week, I enjoyed a busman's holiday reading "Sixteen Famous British Plays."* Last year the same editors collected "Sixteen Famous American Plays," and I was interested to compare the two collections.

Both contain only modern plays; both include only popular successes, and the British plays have all been successful in New York as well as London; and both are adequately representative, with the exception of Bernard Shaw who characteristically declined to play ball.

What emerges as the chief difference between the two collections? Granted that the editors have exercised a noticeable bias toward comedy as against tragedy, this merely facilitates comparison. And it must be granted, too, that at least in the American collections the editors have consciously chosen plays with "native" themes. "Having Wonderful Time," "Dead End," "The Front Page," "Ah Wilderness," "The Man Who Came to Dinner," "Boy Meets Girl," "The Petrified Forest"—these are as American as Spearmint gum. Likewise, how typically British are "Journey's End," "Cavalcade," "The Circle," "Mr. Pim Passes By."

But wherein, exactly, resides the nationalism of these plays? Partly, of course, the settings; but not predominantly. With several exceptions, the British plays impress as being much more dated than the American. With the same exceptions—notably "The Green Bay Tree"—the British plays have a transitional flavor, while the American plays, although products of a younger, rawer nation, have a superior maturity.

Why? Because, it seems to me, the majority of the British plays are basically concerned with, or inevitably influenced by, a theme which Americans have relatively outgrown: the problem of caste. Class-consciousness informs eighty percent of the sixteen British plays, and only one—"Waiting for Lefty"—of the sixteen American plays. Even an escapist melodrama like "The Green Goddess" bases its values on the Public School definition of a "gentleman." However they may disapprove, the British dramatists can't blink the predominance of their caste system. "The Second Mrs. Tanqueray" tells us

* Sixteen Famous British Plays. Compiled by Bennett A. Cerf and Van H. Cartmell, with an introduction by John Mason Brown. Garden City. $1.98.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that only tragedy can result from bucking the system. Galsworthy's "Loyalties" shows us the disastrous effects of inviting a Jew to be one's house guest. "Outward Bound" reminds us that business men can't hope for Heaven. That is not to say that Pinero, Galsworthy and Vane condone the caste system, any more than Barrie in "What Every Woman Knows" or Arnold Bennett and Edward Knoblock in "Milestones." But, if only by attacking it, they acknowledge it as their frame of reference. From "The Importance of Being Earnest" to "The Corn Is Green," an overwhelming majority of the characters is defined by position in the social hierarchy.

I have mentioned Mordaunt Shairp's "The Green Bay Tree" as an exception. The tone of this play is the most modern—or should I say undated?—in the collection. Here, too, is seen class distinction, but approached from the human rather than the social angle. An obvious comparison is Lillian Hellman's fine "The Children's Hour." America, certainly, has its class problems; but these exist upon a less insular, more universal plane than Britain's. Our literate classes recognize wider moral values than the aristocratic *noblesse oblige* by which behavior is judged in the bulk of these British plays. In England—or at any rate in English plays—one behaves like a gentleman, or one behaves like a "swine." Whether such a play as "Journey's End" wholeheartedly accepts this tradition, or such a play as "The Second Mrs. Tanqueray" attacks its shallowness, both are equally conditioned by it.

It is beyond question, I think, that British drama and British letters in general are experiencing today a noticeable decline. And the reason for this, it seems to me, is that England has not yet accepted, adjusted itself to, the obsolescence of its distorted Public School morality. The American playwright, lacking this obsession, is to a certain extent penalized by a lack of direction, but liberated by the same lack into a consideration of personality and human relationships independent of arbitrary social accident.

DAVID BURNHAM.

Beauties and Beasties

BOB HOPE'S and *"My Favorite Blonde"* is Madeleine Carroll. And in the picture of the same name Bob has all the fun and adventure of assisting our favorite blonde in a crosscountry chase while I—I just sit and sulk and envy and laugh at the guy. And laugh a lot, too; for Don Hartman and Frank Butler have written some very amusing lines and situations in their script. And when there are lines to be put over, Hope's the boy to put them over with a flip that makes them seem twice as funny. As a British agent, Madeleine is supposed to deliver a hieroglyphic message concerning flight plans for planes to Britain. From the east coast, where she enlists the help of Bob, who is also bound for the west coast to put Percy in the movies (Percy is a penguin, and how he steals scenes!), they make their precarious way to California. By train, car, plane and bus they hurry to deliver the important message—and are always followed by the serious, solemn faces and evil intentions of the nazi agents who would stop at nothing to get the information. George Zucco, Gale Sondergaard and other movie menaces make

Mount St. Scholastica College

Atchison, Kansas

A Centrally Secure Location

Fifty Miles from Kansas City

An outstanding liberal arts college, fully accredited as a degree-granting institution. Mount St. Scholastica College maintains high standards of scholarship in an environment of religion and culture. Mount St. Scholastica is a Catholic College for women conducted by the Benedictine Sisters.

Address the Dean

»»●««

MOUNT ST. SCHOLASTICA ACADEMY

Address the Principal

ORATE FRATRES

The American Liturgical Monthly

- The greater the world crises, the more urgent our need of solid foundations for a spiritual renewal.
- "The primary and indispensable source of the true Christian spirit is active and intelligent participation in the liturgy" (Pius X).
- ORATE FRATRES treats of the liturgy from a doctrinal, devotional and practical viewpoint. Special emphasis on its relation to social reconstruction.
- Distinguished staff of American and European collaborators. Each issue, forty-eight pages. Subscription rates: U. S., $2.00; Canada, $2.25; Foreign, $2.50.
- Write for descriptive folder of pamphlets and booklets, and for samples of *Abbey Prints*, a new series of devotional cards symbolic of the Eucharist.

THE LITURGICAL PRESS

St. John's Abbey Collegeville, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island

(on Narragansett Bay, 3 Miles north of Newport)

Conducted by Benedictine Monks
assisted by lay masters

The Very Rev. E. Gregory Borgstedt, Prior
The Rev. Dom J. Hugh Diman, Headmaster
Francis I. Brady, Ph.D., Asst. Headmaster

Six years course—College preparatory

120 Acres. Excellent facilities for sport and athletics.

The Monks of this Congregation conduct Downside and Ampleforth schools in England and Fort Augustus in Scotland.

Catalogue With Illustrated Supplement Sent on Request

For further information apply to THE REGISTRAR.

CANTERBURY SCHOOL

will open its twenty-eighth year in September, 1942. It is conducted by laymen, under the patronage of the Bishop of Hartford. Its location is excellent; its plant, modern and complete. Its standards of scholarship, discipline and personnel, steadily maintained, have placed it among the leading preparatory schools of New England. The intellectual and spiritual values of life at Canterbury will not be lessened, but have already been enriched, by the impact of the war. Scholastic effort has been intensified, and the curriculum expanded to include courses in military mathematics, radio, motors, Morse code, riflery and the duties of citizenship. The usual courses in Christian Doctrine, Ethics and Apologetics, together with the permanent effect of the religious life of the school, will continue to give Catholic boys a sound moral preparation for a good life, whether in war or in peace.

Address: Nelson Hume, Ph.D., Headmaster, New Milford, Conn. (Early application is advisable.)

these enemy agents very dangerous and frightening. Bob and Madeleine find themselves in all kinds of scrapes as they run these exciting 39 steps including escapades on a truckdrivers' picnic in Chicago (watch for the clever trick with Bing Crosby at the beginning of this episode), Bob's lecture on motherhood in a western town, and the big finale in a funeral parlor. Sidney Lanfield has directed his film with a fast pace to get the most out of the thrills and fun, with results that are like a Hitchcock crossed with a Mack Sennett chase. Of course the whole is aided by Bob's wonderful taste in blondes.

Those who saw *"The Male Animal"* on the stage will find that the screen version follows closely the James Thurber-Elliott Nugent original. The movies allow a wider range of movement and Director Elliott Nugent makes good use of the moving camera as he takes us out of the Turner living room (the set for the entire play) and guides us around the campus of old Midwestern U. The football rally is a honey; its delicious satire should impress even football fans and devotees of pep meetings. Tommy Turner's reading of Vanzetti's farewell letter, a *cause célèbre* on the campus by the time the red-baiting trustees give the incident a build-up, is done with startling effect. We actually see and hear our daring young professor reading the moving letter—but not only to his English class, but also to most of the student body, the trustees, assorted instructors, the football team and miscellaneous scoffers who came to jeer. This part of the film is quite stirring and we want to cheer for Tommy Turner who had the guts to defend the American way and to follow the dictates of his conscience even under the threats of stadium-building, witch-hunting trustees. Unfortunately the Male Animal part of the story gets a bit tiresome. The characterizations are exaggerated and the humor is pushed too hard. The competition between the young professor (Henry Fonda) and Midwestern's all-time all-American (Jack Carson) for the professor's pretty, shallow wife (Olivia de Havilland) wears us out before the third round. Nugent gets good performances out of the three leads and the fine supporting cast. "The Male Animal" won't bore you, but it could have been more entertaining as a picture of campus life from a professor's point of view if it moved a little more quickly and stuck a little closer to reality.

This must be Henry Fonda week; he turns up in another film. But *"Rings on Her Fingers"* tries so hard to be another "The Lady Eve" that it almost seems as if Mr. Fonda is playing the same rôle. This time it is Gene Tierney who is used as a decoy by swindlers Laird Cregar and Spring Byington. Mr. Cregar describes Gene as "something indescribably beautiful," so you know where you are right at the beginning. Of course all the playboys on the beach look at Gene and say, "Who's that?" So the decoy business works, but unfortunately for our crooked trio all undressed men look alike financially. They pick nice, naïve Henry and rook him out of fifteen grand much too simply. Fonda does this dear, delightful sucker stuff well after playing the part so often. The slip-up this time is that Henry's really a $65-a-week clerk and Gene falls for him. This leads to complications

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

with the master crooks who finally get their just desserts and Henry gets Gene—which must prove something or the other. Rouben Mamoulian directed, but he wasn't as concerned with the story, which finally stumbles all over itself with its lying contrivances, as he was with arranging a lot of cute scenes some of which are pretty clever but get rather tiresome by the time the finale turns up at long last.

"Road to Happiness" brings John Boles back to the screen; and while this film is no great shakes, it makes one wonder why we don't see him more often. He may not have the following Nelson Eddy has, but he has appearance, acting ability and a good voice. Made on an extremely modest budget, this film tries to compensate for dramatic punch with a tear jerking story of an unfortunate boy (Billy Lee) whose parents are divorced and whose loyalties are divided between a father who can't find a job and a mother who married money on her second try. Papa Boles wants his son more than anything else, so he gives up his attempts to land a place in opera to take the rôle of Red Deer on radio's "Laughing Cowboy" program. By the end Mr. Boles's voice has been heard several times by the audience and once by a maestro who promises him big time. None of this has very much to do with real life. PHILIP T. HARTUNG.

Books of the Week

Bellocs

I, Too, Have Lived in Arcadia. A Record of Love and Childhood. Mrs. Belloc Lowndes. Illustrated. Dodd, Mead. $3.00.

LIKE the du Mauriers, the Bellocs have always cherished the memory of their French childhood. It was in the spring of 1867 that two highly intelligent middle-aged Englishwomen, both enthusiasts for Women's Rights, rented for a few weeks a châlet in a village near the Seine called La Celle St. Cloud, between St. Germain and Versailles. Almost at once, the younger lady, Miss Bessie Parkes, fell in love with her landlady's invalid son, Louis, and being a strong-minded woman, married him against the protests of her friends the following September. For seven years, Bessie lived in Arcadia; and then mourned for the rest of her life the father of her two children. Hilaire and Marie (Mrs. Belloc Lowndes) spent their early years in Paris and La Celle St. Cloud and shared their mother's devotion to their grandmother, Mme. Swanton Belloc, who was distinguished for her beauty and her translations from the English, mostly for children, although she had also to her credit, "Uncle Tom's Cabin" and Moore's "Life of Byron." One of Mme. Belloc's intimates was Mlle. de Montgolfier whose father had invented the balloon and had been rewarded by Louis XVI; another constant visitor was an old gentleman, who discovered on his mother's death, that his father had been Napoleon! The Bellocs were safe in England during the Franco-Prussian War but old Mlle. de Montgolfier refused to leave Paris and only resented the surrender. Nothing unfortunately had been removed from the houses at La Celle St. Cloud before the invasion and the Prussians not only smashed everything that they did not steal but so indus-

UNIVERSITY OF OTTAWA

THE BILINGUAL UNIVERSITY

of the Dominion of Canada

in the Heart of the Capital

60 miles from Ogdensburg, N. Y., Route 16

Under the Direction of the Oblates of Mary Immaculate

COURSES

HIGH SCHOOL: Four years, leading to the Matriculation Certificate for entrance to the University.
FACULTY OF ARTS: (1) Regular Course: Four years, leading to B.A., B.Sc., B. Com. (2) Night Courses and Summer Courses, leading to B.A., B.Sc., and to Teacher's First Class Permanent Certificate. (3) Graduate Courses, leading to M.A., D.Litt. (4) Special Courses: French, Italian, German, Spanish; a course in Translation, preparing candidates for positions as translators; a course in Public Administration; a course in Journalism; (5) Correspondence Courses, leading to B.A., and Certificates. (6) Pre-Medical, equivalent to First Year in Medicine. (7) School of Music and Elocution. (8) School of Nursing, leading to B. Sc. in Nursing. (9) School of Political Science, consisting of four sections: Diplomacy, Sociology, Commerce and Finance. (10) Institute of Psychology.
ECCLESIASTICAL FACULTIES: Philosophy, Canon Law and Theology. Institute of Philosophy: Residence Hall for lay students following courses in the Ecclesiastical Faculties.
BOARD AND TUITION: High School: $290.00 and $310.00.
ARTS: Regular Course: $330.00.
Other courses given on request.
(Fees for Libraries and Athletics are included in the tuition.)
ROOMS: Semi-Private Rooms extra.

For more information address

THE RECTOR

UNIVERSITY OF OTTAWA, CANADA

We Glory in Our Thousands of American Alumni

LOYOLA SCHOOL

For Boys From Age 8

980 Park Avenue, New York City

Conducted by the Jesuits

A Catholic Day School with traditional classical training and special emphasis on Mathematics. Fully accredited.

FIVE UPPER GRADES
OF ELEMENTARY SCHOOL

FOUR YEARS
OF COLLEGE PREPARATORY

MILITARY TRAINING
IN JUNIOR SCHOOL AND
FIRST YEAR HIGH SCHOOL

Complete Program of Athletics

Apply to:
Rev. Walter A. Reilly, S.J., Headmaster

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Crofts

MEDIEVAL EUROPE

By JEREMIAH O'SULLIVAN, *Fordham University,* and JOHN F. BURNS, *Villanova College*

This notable new treatment is scholarly, well-written, and objective. The authors have skillfully woven a large amount of source material into their narrative, which gives the book an air of realism and vitality as well as a very readable quality. Cultural and economic factors are given unusual emphasis, particularly in the discussion of feudal society and its relation to the Church. A critical and constructive viewpoint is evident throughout the book. This is especially noticeable in the two chapters on Monasticism and in the section devoted to Scholasticism. *About 750 pages, with maps and illus. Ready in May*

AMERICAN SOCIETY and the CHANGING WORLD

By C. H. PEGG and others of the *University of North Carolina*

A vivid picture of American society and its problems, against the background of a dynamic and rapidly changing world. 601 *pages. 8vo.* $3.50

FUNDAMENTALS OF PLANT SCIENCE

By Sister M. ELLEN O'HANLON, *Rosary College*

"It is a high class book from the mechanical viewpoint, illustrations, arrangement, and the like. It is better still in the thoroughness, clarity, and judgment shown by the author in the selection of material."—U. A. Hauber, *St. Ambrose College* 488 *pages. 8vo. 268 illustrations.* $4.25

WRITE FOR FURTHER INFORMATION

F. S. CROFTS & CO. 101 Fifth Ave., New York, N. Y.

BIO-DYNAMIC METHOD

Proven successes of organic fertilizers

Grow a Garden and Be Self-Sufficient

By Ehrenfried Pfeiffer and Erika Riese

Illustrated with five drawings and a garden plan

$1.25. Mailing 2c extra.

ALSO Bio-Dynamic Farming and Gardening

By Dr. E. Pfeiffer. Cloth, $2.00; Paper, $1.50. Mailing 3c extra.

ANTHROPOSOPHIC PRESS, INC.

225 WEST 57TH STREET NEW YORK

GREETINGS TO MEMBERS OF THE N. C. E. A.

Our complete service (books from kindergarten to graduate school) has filled the book needs of Catholic schools and colleges for almost seventy-five years, and we look forward to serving you for generations to come.

Send for Catalogs 232C and 100. Also, for schools and teachers only, List 86C.

BARNES & NOBLE, INC.

"The Catholic Book Center"

Fifth Avenue at 18th Street New York, New York

triously and obscenely defiled the property that it took months to clean up after them. The only room fit to enter was the one occupied by the Prussian officer. Mrs. Lowndes was brought up on tales of the Revolution. Her great-grandmother, Mme. Swanton, hearing that her husband, the last Colonel of the King's Berwick Brigade, had been captured in Perpignan, rushed up to Paris and waylaid a member of the National Convention on the staircase. Such was her beauty that he gave her the pardon but said she could never reach Perpignan in time as the only means of transportation were the mail carts. These were small open gigs but again beauty and devotion triumphed and, lying on the straw at the feet of different drivers for three days and three nights, she fell, fainting, at the prison door just a few moments before the execution. It was Great Aunt Jenny who had known the du Praslins, notorious in Rachel Field's "All This And Heaven Too." At the time of the Duke's trial for his wife's murder, there were rumors that Louis Phillippe had sent the noble criminal the poison with which he was supposed to have taken his life. It was just after this that Tante Jenny, visiting in Normandy, met a man who started to bow to her and then quickly turned away. It was du Praslin. Years later, another Belloc discovered that du Praslin's son had sent a pension of 200,000 francs to England for many years.

Mrs. Lowndes' affection and reverence for her family papers have constrained her to include too many. As she writes without humor, one rather misses the frank sentiment of French memoirs to give a glow to the really good material.

E. V. R. WYATT.

BIOGRAPHY

Thy People, My People. E. J. Edwards, S.V.D. Bruce. $2.00.

STRANGE how the literary world is discovering anew the priestly character. It cannot but be the better for it. Recent years have seen books on the typical doctor, lawyer, parson, etc. In "Thy People, My People," you meet the typical Catholic missionary. Father Edwards, S. V. D., a missionary of many years, writes convincingly out of the experiences he has lived.

Father Edward Courtney, whose brief, crowded missionary career compasses the book, is distinctly American as well as Catholic. Many of his hours of bewilderment and moments of regret can be traced to his forthright approach, which is typically American. What captivates still more is the unabashed way in which the author lays bare Father Courtney's struggle of soul. Daily the missionary battles on, braced not by a lifeless humanitarianism but by the Person of Christ. There is not the richness of character built up and developed from several angles evident in the skilled novelists. There is little in the way of dramatic contrast. Yet, there are some notable scenes which are saved by not being overlabored. The remarkable series of difficulties with people and nature which dog Father Courtney's days are not artist's props. They do happen!

One caution. The book may convey a false impression of the Filipino nation as a whole. It should be clearly borne in mind that the author writes largely of missionary work among some of the few remaining pagan tribes of the Philippines. The Filipino nation is nearly eighty percent Catholic. Quite naturally, then, it has a well developed Christian culture which has not entered into the sphere of "Thy People, My People."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The missionary scope of the Church has been more than ever brought to the fore by the war. "Thy People, My People" more truly than any similar recent effort highlights what sustains the gallant souls bearing Christ and His message to the pagan world.

WILLIAM F. MASTERSON.

Father John Sullivan, S. J. Fergel McGrath, S. J. Longmans. $3.50.

IN RECENT YEARS Dublin has produced at least four candidates for beatification, no two of whom, strangely enough, are known to have met or influenced one another. The stories of Father William Doyle, Dom Columba Marmion, and Matt Talbot are already widely known, and his biography shows that Father Sullivan is worthy of the same fame. It is a common complaint that worthwhile spiritual biographies are all too rare. It is to be hoped that those who make that complaint will be sure to read this careful and objective study of a singularly intense spiritual life.

Ascendency circles in Ireland are not generally regarded as a fruitful field for conversions to the Church, yet John Sullivan was a contemporary of Basil Maturin, George Tyrrell, and John Haughton Steele. His father, who died as Lord Chancellor of Ireland, was a prominent official of Dublin Castle, known for a vigorous opposition to the Fenians, the Land League and the Invincibles, that earned him the nickname "Scorpion" Sullivan. However, Sir Edward Sullivan, whose wife and daughters were devout Catholics, was not a bigot. His sons, like himself, were Protestants, and were carefully educated at the Portara School and Trinity, where one of them was a close companion of Oscar Wilde. John Sullivan was sufficiently good at the classics to attract the attention of Dr. Mahaffy, and accompanied him on a walking tour in Greece where the pupil astonished the natives by his mastery of modern Greek. After completing his University studies he was called to the Bar and in his early thirties surprised Dublin society by entering the Church. A few years later he entered the Society of Jesus.

Unfortunately, Father Sullivan was careful not to keep any spiritual diary, so the full story of his conversion and his painful and steady progress in the spiritual life are not known. He was a man of most mortified life, who, like all saints, mortified himself, not his neighbor, and was known for a tireless and unofficious charity.

Though he was an unusually well educated man who had travelled widely and moved much in society he was content to spend his life among young boys, and never reentered the circles he had belonged to before his conversion. The best dressed man in Dublin became the worst dressed priest in Ireland, and the transformation was complete. He was not a success as superior or as a disciplinarian, and it is consoling to note that this very holy man had abominable handwriting. His biographer has not concealed these weaknesses, which adds much to the credibility of the wonderful things recorded in this book. It is further proof that once again as the barbarian hordes sweep over Europe, Ireland is proving her right to be called the island of saints.

FLORENCE D. COHALAN.

Stuffed Saddlebags. Peter Leo Johnson. Bruce. $3.00.

THIS is a frank, sympathetic and humorous account of the Reverend Martin Kundig, a pioneer priest in Ohio, Michigan and Wisconsin, who stuffed his saddle-

Ready in May

PROSE READINGS

An Anthology for Catholic Colleges

Selected and Edited by

THE REV. VINCENT J. FLYNN,

Professor of English

College of St. Thomas, St. Paul, Minn.

A distinguished Prose collection — primarily chosen from Catholic writers on art, literature, dogma, philosophy, social issues—edited with wit as well as learning for the college course in composition and literature.

•

CHARLES SCRIBNER'S SONS

597 FIFTH AVENUE NEW YORK

Announcing the

CATHOLIC UNIVERSITY OF AMERICA

Student Manual Series

Edited by

The Right Reverend Monsignor Francis J. Haas

AS PART of a "crusade to reaffirm the church's traditional position of unswerving allegiance to our free American institutions," the Commission on American Citizenship, organized by the Catholic University of America, is sponsoring the publication of a four-book series of college manuals and texts in the fields of sociology, government, economics, and American history. The three books listed below are scheduled for spring publication. A history text book will appear in the fall.

AMERICAN SOCIAL PROBLEMS

By Mary Elizabeth Walsh, *Instructor in Sociology*

INTRODUCTORY ECONOMICS

By George T. Brown, *President, Our Lady of the Lake College*

AMERICAN GOVERNMENT

By John McMahon, *Assistant Professor of Politics*

D. APPLETON-CENTURY COMPANY

35 West 32nd Street, New York, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A DISTINGUISHED GIFT

"Irving Babbitt was a gigantic and even inspiring force."

—*Alfred Kazin, New York Herald Tribune.*

Irving Babbitt

Man and Teacher

Edited by Frederick Manchester
and Odell Shepard

The truly fascinating revelation of a powerful mind and a picturesque personality seen through the eyes of those who knew him best. Among the contributors to this volume are:

T. S. Eliot — Paul Elmer More
Stuart P. Sherman — John Livingston Lowes
Clara Longworth de Chambrun

and many others $3.00

G. P. PUTNAM'S SONS

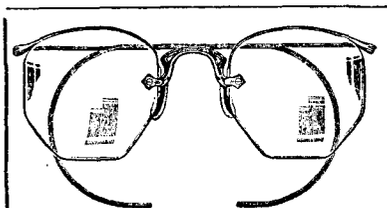
New York

Buy U. S. Defense Bonds and Stamps at your local post office or bank. Buy them *today*. Buy them every day if you can. But buy them on a regular basis.

Bonds are sold for $18.75, $37.50, $75 and up. Stamps may be bought for 10c, 25c and up. Buy stamps frequently, buy a bond once a month or oftener.

THE DUBLIN REVIEW

Current issue features contributions of Christopher Dawson, Dr. David Mathew, W. E., J. Schleiter and others. The oldest Catholic periodical in the English language. Essential for understanding the basic forces underlying the present crisis in the world. No Catholic college or school library should be without it. Issued quarterly. $4 yearly. Print your name and address on the margin of this ad and return with your check to THE COMMONWEAL, 386 Fourth Ave., New York, N. Y.—sole American agent for THE DUBLIN REVIEW.



JOHN J. HOGAN, INC.
SIX EAST 34th STREET, NEW YORK
Opposite B. Altman's 34th St. Entrance
Telephone: CAledonia 5-6774

EYE EXAMINATION

● Three registered optometrists having years of experience are at your service, to give you examinations and advice.

● GLASSES at reasonable prices.

ESTABLISHED 1892
Louis Merckling & Staff
Optometrists

bags with vestments and rode the circuit. Linked with the descriptions of Father Kundig's career are painstaking paragraphs on parishes and church societies which will be of interest to descendants of early settlers and to social workers in the Archdioceses of Detroit and Milwaukee.

Martin Kundig was a Swiss. His early training was with the Benedictines at Einsiedeln, a school famous for plain chant; later he was a student at the University in Lucerne; thence he journeyed to Rome and became a member of the picturesque Papal Swiss Guard while taking courses in theology at the Sapienza. Discovered in Rome by the Reverend Frederick Résé of Cincinnati, he and his friend Henni (afterwards Bishop of Milwaukee) were easily persuaded to go to Ohio, and were prepared for ordination by the Sulpicians at Bardstown, Kentucky. Kundig was tall, strong, a trained musician, bilingual, social with Catholic and Protestant alike, and welcomed by Irish, German and French settlers; he was a mighty lover of horses and an excellent rider; a missioner by nature and grace, his gifts were ever at God's disposal, and his fearlessness was founded on a marvelous trust in Divine Providence.

In 1834 (the year of Cardinal Gibbons's birth) he improvised and served a hospital for cholera sufferers in Detroit. Later, he was Superintendent of the Poor. A born organizer, extremely generous, and far sighted as to community needs, he was at times over-sanguine in financial undertakings, and was berated by his Bishop; but he met his obligations in the end. Beloved of the Irish, he staged a Temperance Society celebration in Milwaukee on Saint Patrick's Day: there were prancing white chargers, banners floating in the wind, bands, and general gaiety, with guns fired every twenty minutes during the procession. The first public school in Kenosha was established in the basement of his church. In Madison, Governor Doty of Wisconsin Territory impulsively presented him with lots on which he had intended erecting a mansion. Mrs. Doty was not appeased by Father Kundig's telling her that the House of God rather than her own would stand there, but was completely won over by his tuning her piano for her, there being no other piano tuner in the Territory.

Father Kundig's story is familiar to citizens of Wisconsin, and the rest of us are glad to make his acquaintance by means of a narrative so honest and unpretentious, the result of long delving in dry archives and wordy records. D. H. MOSELEY.

FICTION

Frenchman's Creek. Daphne du Maurier. Doubleday. $2.50.

WOMEN of English aristocracy seem, according to some English writers, to behave in the following way: Bored by their artificial life and exasperated by the dullest kind of husbands, they commit adultery, without any qualms, with the first man they meet who can tell them where to get off. The man has to be engaged in some "manly" work, whether it be the gamekeeper of "Lady Chatterley's Lover," or the pirate of "Frenchman's Creek." At the same time, of course, he has to be a perfect gentleman, polite, most considerate. He is nobody's fool in that he knows exactly when he can go all the way, which is bound to happen considering the behavior of the English aristocratic woman. And so, finally, she gets what she wants, or needs, whatever you

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prefer. The English woman acts like a petulant child, the man is infinitely wise and ruthless. All ends well.

Here is a development of the fairy tale idea so well expounded in *The Thomist* of January by Pierre H. Conway, "In Search of a Happy Ending." Here is another contribution to the myth of Tristan as magistrally probed by Denis de Rougemont in "Love in the Western World."

When in the hands of a man of genius like D. H. Lawrence, it becomes pathetic, even though often ludicrous. But handled as light fiction it fails to carry conviction. "Frenchman's Creek" may thrill idle dowagers and romantic adolescents. . . . And, after all, that is quite a public! The book is attractively planned and the story well conducted, though the conclusion seems obvious from the beginning.

It is to be wondered how the British themselves react to such a book, which is hardly flattering for their own aristocracy, even if it happened three centuries ago, and where the Frenchmen are portrayed as paragons of perfection, vice and virtue, longed for by English women! Probably they do not take it seriously, which is, of course, the right spirit!

CLAIRE HUCHET BISHOP.

HISTORY

When Egypt Ruled the East. George Steindorff and Keith C. Seele. University of Chicago. $4.00.

THE JACKET of this book was exceptionally well chosen to illustrate its interest for the general reader, It reproduces a wall painting from a Theban tomb of an Egyptian family party boating on the Nile. The father is hunting ducks and spearing fish, the little boy holds his father's catch, the wife and daughters are picking lotuses from the water and admiring the achievements of their men folk. The Egyptians for all their distance in space and time, are so human: they preserved in the tranquil grandeur of their art not only hieratic ideas that are strange to us but the simple pleasures of human life and its instinctive affections that are timeless. There is something inexpressibly impressive and touching in looking across so great a gulf of time to see only our common humanity at its kindliest, mingled with so much that is remote and fabulous. The imagination can live easily in Egypt as it cannot in most other ancient civilizations.

This compact, well planned and well illustrated handbook will therefore be welcome to all those non-specialists who have enjoyed Breasted's "History of Egypt" but have wondered how the progress of research has affected its facts and conclusions. Breasted's history will remain a standard both of perspective and literary style, but a generation of archeology has passed since it was written. The tomb of Tutankhamun has been found and an enormous amount of new information has been amassed. To cover all the new material would require an extensive survey impossible at this moment. The authors of this book, a distinguished German archeologist now living in California and an American scholar who was one of Breasted's assistants in Egypt and successors at the Oriental Institute in Chicago, have set for themselves a more modest aim. They have limited themselves to writing a handbook of the golden age of the Egyptian empire. It is a most useful and welcome book with a unity of focus that is enjoyable.

Archeology has assumed a different meaning since the first world war; the modern ear finds overtones

PAROCHIAL HYMNAL
by Rev. Carlo Rossini
The Perfect Hymnal for all services during the entire church year
Organ accompaniment.....$2.50
Melody edition 1.00
FISCHER EDITION
Publications of Character
J. fischer & bro.
119 west 40th st.
new york, n.y.

PLAYS
Highly Recommended for Church and School Production
THE BETRAYAL
GEOFFREY N. DOWSETT, O.M.I.
"It is by far the best play on the subject of the Crucifixion that I have read."
GRENVILLE VERNON, *The Commonweal.*
BROTHER PETROC'S RETURN
Emmet Lavery's latest play in which a young monk steps directly from the Age of Faith into the Age of Reason
THE JOYOUS SEASON
Philip Barry's recent play as produced in New York with Lillian Gish in the leading role
THE FIRST LEGION
A Drama of the Society of Jesus. Emmet Lavery's Broadway success now available for amateur production
THE CRADLE SONG
One of Eva Le Gallienne's most popular vehicles
Send for our latest complete catalogue of Plays and Entertainment for Schools and Churches.
SAMUEL FRENCH
25 W. 45th St. New York
811 W. 7th St. Los Angeles

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that the nineteenth century did not hear. The knowledge that civilizations have been overthrown and disappeared has haunted the twentieth century with its suggestion that our shaken and challenged world too could fall, or alter its character so as to be unrecognizable. Progress is not always upward, archeology has convinced us; it can also plunge downwards. The nineteen thirties were sickeningly aware of this, so that one can say the archeologist has in this respect had certainly a large effect upon the thinking of our age.

A good deal of the pessimism of the thirties has been blown away by the call to action. But there is something nonetheless singularly contemporary about this account of the men who made and lost the Egyptian empire (the account is extremely factual and detailed, thanks to present epigraphic research). Literature, science, religion and art are also handled with clarity and objective understanding. The book's aim is to summarize our present knowledge: it is for the reader to draw his own reflections upon the meaning of this spectacle of human nature, the rise of imperialism in an unwarlike race, the achievement in the fifteenth century B. C. of the first important system of international trade, the lofty but unsystematic intellectual life of the ancient world, its decay and its astonishing endurance.

E. P. RICHARDSON.

Amerigo: A Comedy of Errors in History. Stefan Zweig. Viking. $2.00.

IN a few months it will be 450 years since the unbelievable happened and Christopher Columbus was acclaimed for having outsmarted the Portuguese in the search for India by sailing westward for the Spanish and finding the shortest route to East Asia. And after further journeys also, Columbus stubbornly claimed that he had reached the isles and coasts about which Marco Polo had reported. By this illusion Columbus diminished the size of the earth in the European mind until Vespucci definitely destroyed the hypothesis that Columbus had found India. Therefore, we need not feel extremely indignant that this continent did not accept the name of the shrewd but obstinate man from Genoa, but was christened in honor of the modest and clever fellow from Florence: Americo Vespucci, the man who made clear that the lands discovered were really a "New World." Stefan Zweig has written an interesting little book about all this, marked with humor and urbanity.

MAX FISCHER.

BRIEFER

The King James Version of the English Bible. David Daiches. Chicago. $2.50.

INTO this little book, which is much more specialized than its title would suggest, a great deal of scholarship has been compressed. It is concerned with the Old Testament rather than with the New, and in particular with the scholarly equipment of the translators, as far as evidence about this can be gathered. It deals with the making of the earlier Protestant English versions which culminated in the King James, and includes an extensive discussion of Hebrew scholarship among Western Christians from Jerome to the Renaissance. Some knowledge of Hebrew is needed to appreciate the book thoroughly. It is entirely objective and uncontroversial.

BUYERS DIRECTORY

★ A classified alphabetical listing of approved sources of supply . . . products, services, etc. . . . for the individual . . . the Home . . . the Institution. Rate for your message: 50c a line. Three lines minimum space. Discounts 10% for 13 times, 25% for 52 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York, N. Y.

★ OUT-OF-PRINT AND HARD-TO-FIND books searched for and quickly supplied at low prices. No charge or obligation for service. All subjects and in all languages. Genealogies, family and town histories. First editions supplied. Incomplete sets completed. Magazine back numbers supplied. AMERICAN LIBRARY SERVICE, Dept. 386, 117 West 48th Street, New York, N. Y. BR. 9-5214.

★ BOOKS: Used, Out-of-Print, Rare, New
Write for current catalogues
Philosophy, Theology, History, Education, Catholic Authors, Miscellaneous.
COSMOPOLITAN SCIENCE AND ART SERVICE
638 Lexington Ave. (PL. 3-8007), N. Y. C.

★ Catholic Center for Browsers and Borrowers.
ST. THOMAS MORE LENDING LIBRARY
1829 S. Gramercy Pl., Los Angeles. Ro. 5828.

★ NEW AND USED CATHOLIC BOOKS
Write for Catalogue
PIUS XI COOPERATIVE
45 Franklin St., Boston, Mass.

BOOKS

★ Books useful and interesting to Catholics
Discussions Saturday afternoon.
St. Benet (formerly Calvert) Library & Bookshop
31 E. Congress St., Chicago

HOTEL

★COPLEY PLAZA HOTEL
Boston, Mass.
2 minutes from Back Bay R.R. Station

LADIES APPAREL

★ WHY PAY FOR SNOOTY LABELS, since Miss Goodman sells the same lovely dresses and coats (mostly original models) way below market? 474 Seventh Avenue (36th Street), LAckawanna 4-4013, New York City.

LANGUAGES

★ 29 LANGUAGES BY LINGUAPHONE

Spanish, Portuguese, Japanese, Russian
Direct conversational method for mastering any language quickly, easily, correctly at home.
Send for FREE book
LINGUAPHONE INSTITUTE
21 R.C.A. Building, CI. 7-0830, New York City

★ Bargain Phonograph Courses. All makes. Mail orders. *Booklet C free.* LANGUAGE SERVICE, 18 E. 41st St., New York City.

★ THERE IS NO BETTER INVESTMENT than the United States. Your country needs your money to beat the axis aggressors, to stave off inflation. Invest in your family, your home, the things you hold nearest your hearts.
BUY DEFENSE BONDS AND STAMPS.
Stamps may be converted into bonds. Bonds pay 33 1/3% interest if held for ten years. Both are redeemable at purchase price.
Buy a bond or stamps every pay day.

MOTION PICTURES

★ HERE IS TOMORROW. A dramatized documentary sound film portraying the accomplishments and scope of cooperatives throughout the country. Three reels. Running time 27 minutes. $7.50 per showing. Special discounts for church and school groups. Available through: The Cooperative League, 167 West 12th Street, New York City.

PERIODICAL

★ THINKERS DIGEST: Concentrated spiritual reading. November, January, March, May. $1.25 yearly in advance. Sample 35c. Dallas, Pennsylvania.

RELIGIOUS ARTICLES

★ Easter Cards—Small and Large Pictures—Stations—Wood Carvings—Fine Crucifixes—Small Station Plaques. Very fine sets at $8 for 14 pieces.
LITURGICAL ART SALES CO., 32 Park Pl. (City Hall Sta., nr. Woolworth Bldg.), N. Y.

SCHOOL INFORMATION

★ SCHOOL AND COLLEGE ADVISORY CENTER. Official information, catalogs FREE, of all Institutions and Summer Camps. 522 5th Ave., New York City. MU. 2-8840

TAILOR

★ TAILOR. Your Clerical Tailor. H. De Mattei, 53 Park Place, Room 801, New York, N. Y. (*Formerly with John F. McEvoy, Inc.*) Clerical Robes, Cassocks, Monsignori Outfits, Sisters' Cloaks and Mantles.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory I

CAMPS—GIRLS & BOYS

CAMP MARIA

For girls 7 to 18. On Breton Bay, 60 miles from Washington, D. C. Swimming, rowing, riding, crafts, dramatics, etc. Medical supervision. $32 biweekly. $113 the season of eight weeks. Write: Sisters of Charity of Nazareth, Leonardtown, Md.

CAMP JEANNE D'ARC

CATHOLIC CAMP FOR SIXTY GIRLS 6-18. 110 acres on Lake Chateaugay, in the Adirondacks. Small congenial groups. Winding woodsy trails for riding. Canoeing, golf, tennis, swimming, crafts, camping trips, dramatics, music. Picturesque Swiss chalets with modern equipment. Girls from 10 different countries. 21st season. Catalog. Also Camp Lafayette for younger boys, 2 miles south. Major and Mrs. Charles C. McIntyre, 2336 South Nash, Arlington, Virginia.

CAMP NOTRE DAME

Lake Spofford, New Hampshire. On site of Camp Namaschaug. For boys 7 to 16 years. Rate, $150 per season; $18 per week. Ten weeks. Free round-trip transportation between New York City and Camp Notre Dame. Rates subject to change for those who register after May 5. 1941 Packard and Pontiac station wagons. Massive new dining and recreation halls. John E. Cullum, Director, State-Capitol Bldg., Union City, N. J. Open 7 to 10 P.M. Phone: Union 3-3840. During July and August address all correspondence to the camp.

ACADEMY—GIRLS

ST. SCHOLASTICA ACADEMY

Canon City, Colorado. A Fully Accredited Boarding School for Girls of Elementary and High School age. Member of North Central Association of Colleges and Secondary Schools. College-Preparatory, Commercial and Pre-Vocational Courses. Conducted by Benedictine Sisters. Scenery, Climate and Healthfulness of Location unsurpassed.

ACADEMIES—GIRLS

ST. WALBURGA'S ACADEMY

630 Riverside Drive, New York City. Conducted by The Sisters of the Society of the Holy Child Jesus. Boarding and Day School for Girls. Primary, Elementary and High School Departments. Music, Art, Dancing and Physical Training Offered. Accredited by the Board of Regents, University of the State of New York, and by the Middle States Association of Colleges and Secondary Schools. For particulars, apply to Mother Superior.

ST. MARY'S ACADEMY

Fort Crawford Manor. Where the Individual Is Paramount. Boarding and day school for girls. Affiliated with the Catholic Educational Association, University of Wisconsin, North Central Association of Colleges and Secondary Schools. Complete courses in Art, Vocal and Instrumental Music. Extensive grounds—30 acre campus on the historical site of old Fort Crawford. Conducted by the School Sisters of Notre Dame. Prairie du Chien, Wisconsin.

PREP SCHOOLS—BOYS

THE NEWMAN SCHOOL

For boys. Lakewood, New Jersey. 42nd Year. Conducted by distinguished Catholic laymen . . . Faculty composed of Catholic laymen with resident chaplain . . . Seven years' course . . . Upper and lower school . . . Prepares for leading colleges and universities . . . Modern buildings, equipment and complete athletic facilities. One hundred seventy acre campus situated in the healthful pine belt of New Jersey. Sixty miles from New York and Philadelphia. For further information apply to the Registrar.

THE ABBEY SCHOOL

High School and Junior College. Conducted by the Benedictines for boys. Canon City, Colorado. 7 miles from the Royal Gorge and 40 miles from Pike's Peak. High scholastic standards. Complete program of athletics. 1,200 acre ranch, with horseback riding. Address the Rector.

COLLEGES—MEN

LAVAL UNIVERSITY

Quebec, Capital of French Canada. SUMMER SESSION: June 29-Aug. 2, 1942. Autumn session opens September 9th. Department of French: Special section for English speaking students, beginners and undergraduates. Graduate courses for M.A. and Ph.D. degrees in French. School of Philosophy: Courses covering all branches of scholastic philosophy, philosophy of science and social philosophy, leading to the degrees of Ph.L. and Ph.D. Write for booklet to: Secretariat des cours d'ete, Universite Laval, Quebec, Canada.

ST. MICHAEL'S

An accredited college for men in Vermont.

For catalogue write:

Winooski Park, Vt.

PREP SCHOOLS—BOYS

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island (on Narragansett Bay, 8 Miles North of Newport). Conducted by Benedictine Monks assisted by lay masters. Six years course. College preparatory. 120 acres. Every facility for sport and athletics. The Monks of this Congregation conduct Downside and Ampleforth schools in England and Fort Augustus in Scotland. Catalogue sent on request. For further information apply to the Secretary, Portsmouth Priory School, Portsmouth, Rhode Island.

CANTERBURY SCHOOL

A Leading New England Preparatory School. Conducted by Catholic Laymen. The Most Reverend Bishop of Hartford, Patron. Six Years' Course. College Board Examination. Complete Modern Equipment. Twenty-seventh year. Eighty miles from New York. Address: Nelson Hume, Ph.D., Headmaster, New Milford, Connecticut.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Inner Forum

Education "For God and Country"

THE 39th annual meeting of the National Catholic Education Association is taking place at the Stevens Hotel in Chicago April 6 to 9. The first day is given over to executive committee meetings for the college and university department, the secondary schools group, the parish school department and for the NCEA as a whole.

Bishop John B. Peterson of Manchester, N. H., is president-general of the Association, and he presides at the opening general meeting in the grand ballroom Easter Tuesday morning. Archbishop Stritch of Chicago will deliver the principal address at this opening session, while Reverend George Johnson, secretary-general of the Association, is to make the annual report. Monsignor Edward A. Freking of Cincinnati, Ohio, secretary-treasurer of the Catholic Students' Mission Crusade, is to speak on "The Mission Crisis and the Catholic Educator."

In fact the impact of the war on Catholic education in this country is a primary consideration for the meeting as a whole. In the college department, for instance, a panel is scheduled for Wednesday morning, April 8, on the subject of "Women's Colleges and Defense Work." One of the topics for the afternoon of the same day is "Opportunities for College Men in the Navy," with Reverend Edward V. Stanford, O.S.A., of Villanova College, as the principal speaker.

"For God and Country" is the theme of the sessions of the Secondary School Department. They include such topics as "Catholics as Responsible Citizens," "Prepare the High-School Student for War," "The Navy and the Schools," "The Catholic High School and Civilian Defense," "Developing Proper Social Attitudes in War Time"—all in the Wednesday sessions. On Thursday the first of thirteen questions in a discussion of high school problems is: "What type of physical education program for boys will best develop the rugged manhood our armed forces need?"

Patriotism is the general theme of the opening session of the Parish-School Department, Tuesday afternoon. Three papers on the subject are "The Catholic Concept of Patriotism," "Teaching Patriotism by the Flag and Cross" and "The Catholic Approach to Citizenship by Reading." In each instance the program provides for discussion following the presentation of each topic.

In the *News Letter* sent out by the NCEA to announce the 39th annual meeting, a prominent place was given to a "Tentative Statement of Principles Approved by the U. S. Office of Education Wartime Commission." Included here are suggestions as to training workers for wartime industries and wartime agriculture, supplying certain goods and services, conserving materials and raising funds and a number of items in the fields of good health and morale. The *News Letter* also tells of a letter from Secretary Knox to the U. S. Commissioner of Education inquiring whether model airplanes could be constructed in the nation's schools. The need is for at least 10,000 airplanes of 50 different types, including Axis models. The smallest model contemplated would have a wing span of 5½ inches, the largest 25 inches. Most of the models would have less than a 12-inch span. Construction materials, which are to be supplied locally, are paint, glue and such woods as white pine, poplar and bass.

Although there is this war emphasis at the convention, it will cover also a wide range of educational topics. The college and university division will devote a large part of its Tuesday afternoon sessions to the problem of the graduate school. The following afternoon the topic of the "Reorganization of Catholic Education" from elementary school through college will be the subject for discussion.

In the Secondary School Department, the opening meeting on Tuesday is scheduled to discuss the topic, "Examining the Product of the Catholic High School." The session concludes with a paper by Dr. Roy J. Deferrari, secretary-general of the Catholic University of America, on "Affiliation with the Catholic University." Other topics slated for discussion in this division deal with the teaching of religion, instruction on the Sacrament of Matrimony, how to read, good English, correct and effective speech, vocational training, "proms" and yearbooks, home work, the superior student, etc.

The Parish-School division on Wednesday opens with a session on the problem child; the afternoon is devoted to the problem of speech. Finally on Thursday there is the general theme, "Child-Parent-Teacher." Other divisions meeting at the convention are the Catholic Deaf-Education section, the Blind-Education section and divisions devoted to the Seminary and the Minor Seminary.

Each day there is also a General Meeting in the grand ballroom of the Stevens Hotel, where more general questions are discussed, officers elected, resolutions adopted and other business of the Association as a whole transacted.

The *New World* of Chicago predicted that 5,000 delegates from all parts of the United States would attend the convention. Bishop Gerald Shaughnessy, S. M., of Seattle, Wash., was expected to be on hand to address a joint major and minor seminary session on "The Internal Spiritual Life of the Priest," while Archbishop Stritch will discuss "Teaching a Synthesis of Catholic Theology." More than 75 firms have booths for the convention's educational exhibits.

CONTRIBUTORS

Roy J. DEFERRARI holds degrees from Dartmouth and Princeton. He is professor of Greek and Latin, director of the summer session, and Secretary-General of the Catholic University of America. He has contributed widely to classical journals and has written a number of books in his field.

Rev. H. A. REINHOLD was one of the founders of the Apostolate of the Sea. He left Germany some years ago and is now an assistant in the Catholic Church at Yakima, Washington.

John J. O'CONNOR was formerly managing editor of THE COMMONWEAL. He is at present teaching at St. John's University, Brooklyn. He is the author of "Twenty-five Years in Ireland."

E. V. R. WYATT frequently writes for Catholic periodicals and is the drama critic of the *Catholic World.*

Rev. William F. MASTERSON, S.J., is business editor of *Jesuit Missions.*

Rev. Florence D. COHALAN is at present stationed at Cathedral College, New York, where he is a member of the faculty.

D. H. MOSELEY is a resident of Glen Ridge, N. J., and is the author of "Sunshine and Saints."

Claire Huchet BISHOP has written a number of successful juveniles of which the most recent is "The Ferryman."

E. P. RICHARDSON is assistant director of the Detroit Institute of Arts.

Max FISCHER is a German newspaperman who has lived in the United States for the last ten years.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED